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665

THE
J E S U I T S
Catechism,

According to

S^t. IGNATIUS LOYOLA;

For the instructing and strengthening of
all those which are weak in that Faith.

WHEREIN

The Impiety of their

P R I N C I P L E S ,

Perniciousness of their

D O C T R I N E S ,

And Iniquity of their Practices are declared.

Omnia pro Tempore, Nihil pro veritate.

Reprinted Anno M. D C. L XXIX.

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To the Right Honourable, ANTHONY Earl of
Shaftesbury, Baron of Wimbourne St. Giles,
and Lord COOPER of Pawlet, &c.

May it please your Lordship,

If the Illegal Usurpations, and unwarrantable Practices of the Popes of *Rome* against the Kings, Church, and People of *England* (when Popery got footing here) be soberly considered, all His Majestie's Kingdoms and Dominions are highly concerned to obviate all Papal Jurisdiction and Foreign Power; and with their Lives and Fortunes, to oppose the readmission of them.

To give your Lordship one Instance (as great things are best seen contracted into small Glasses) of their Tyranny.

In the Reign of King *John*, when the whole Kingdom of *England* was interdicted by Pope *Innocent the Third* (which continued almost six Years;) during that time, there was no Divine Service or Administration of Sacraments here; the Church Doors being shut up (others say walled up), the bodies of the Dead were carried out into the Fields, and thrown into the Ditches or High-ways like Dogs, without any Prayers or Christian Offices (*a*), and not only so, but King *John* was by that Pope Excommunicated, his Subjects ^{(a) Mat. Fag. fol. 225.} absolved from their Allegiance to him, and his Kingdoms of *England* and *Ireland* given to the French King (and with them the Estates of all his Subjects;) and all Kings and Nobles were commanded to assist him in the obtaining of them; and for their better encouragement, his Holiness was graciously pleased to grant them a plenary remission of all their sins (*b*); what a Complexion of Injustice, how full of Horror and Tyranny these Actions were, I submit them to the grave Judgment of every considerate Person: Experience of passed times may teach us Wisdom for the future.

The Pope doth not only claim a Sovereign Power over all Christian Kings and Princes, but over all mens Persons and Estates; to condemn or declare them Hereticks, or infamous persons, incapable to injoy or inherit any Lands or Goods, to make Wills, or prosecute Suits in any Court to recover their just Rights; to abrogate their temporal Laws, Statutes and Customs (which ought to be dearer to

The Epistle Dedicatory.

them than their Lives) but to imprison, kill, and burn them for Hereticks; yea, to damn them to all Eternity for opposing or denying this their transcendent power (c).

(c) *Grat. Caus.*
15. q. 9. *Caus. 16.*
q. 7. *Mars. de*
Vulsois de la pu-
issance de la
Pope tit. 1. c. 1.
16. 18. *Dr. Mar-*
ta de Juristi.
par. 1. c. 4. Ang.
De b. l. de Office.
et pa. st. Epis-
cop. pars 1. 3. 1. 3.
e. 2.
(d) *Ang. Barbz*
de off. &c. Par-
est. Episcop. pars
3. p. 384. v. 34.
82. *Dr. Maria de*
Juri. B. l. pars
3. e. 1. n. 15.
16. 17. pars 2. c.
34. *Grat. Caus. 2.*
q. 4. 6. 7.
(e) 25. E. 3. S.
26. 12. R. 2. c.
2. 3. 1. H. 5. c. 7.
Jus. p. m. 2. 583.

And the better to effect their unjust Ends and Designs, they claim a Right and Jurisdiction of Investitures, and the disposing of all Episcopal and Ecclesiastical Dignities and Benefices both before and after their vacances; and by their provision (d) to confer the same to whom they please; though against the Laws and Statutes of this Realm (e).

(f) *Rot. Parl. 4.*
R. 2. m. 13.

And this they did (out of a pious care, as it's said) to prevent Symony in Lay persons; that they might ingross the Sale of all Bishopricks, Ecclesiastical Dignities and Benefices into their own hands; and so make all Bishops and Clerks become their devoted sworne Servants, on whom all their Preferments do depend; and having the Clergy at their command, they might the better and more easily order and govern the People; by his means they gained such a Party in the Kingdom (the Ecclesiastical Persons having so great power and influence upon the People) that they could give what disturbance they pleased to the King, and make what distempers they thought fit (to drive on their own Designs) in the Kingdom; well knowing, that no Heresie, Schism or Rebellion could enter and make any progress in the Kingdom, but by the Clergy; and indeed many times (I speak it with much grief) the Pulpits which ought to be the Sacred Oracles of Holiness and Sanctity, have been made the Drums and Phifes to stir up Commotions, and to inflame Popular Fury.

(g) *Rot. Parl.*
17. E. 5. n. 39.
24. E. 3. n. 13.

By reason of these provisions (the Clergy of *England* having then a third part (f) of the possessions of the Realm) dayly Alms were decayed, the Treasure of the Realm transported, and the Secrets of the Nation discovered, and the Ecclesiastical Persons of the Kingdom impoverished (g).

R. 1. parl. 25. E.
3. n. 13.

(h) *Rot. Parl.*
50. E. 3. n. 96.
Rot. Parl. 18. E.
3. n. 22. *Stat. 2.*
Rot. Parl. 51. E.
3. n. 1. 2. 3. R. 2. c.
3. *Rot. Parl. 3. R.*
2. n. 37. 6. b. 4.
e. 1.

By brokerage and unlawful means the Pope received more out of Ecclesiastical Dignities, and Benefices in this Realm, than the King's Wars did amount unto; who then was, and of long time had been in open and chargable War with *France*. *Rot. Parl. 25. E. 3. N. 13.* And the breakers of *Rome*, for mony, promoted many unlearned and unworthy persons to Benefices of thousand Marks yearly revenue, when the learned and worthy Persons could with much difficulty obtain twenty Marks yearly (h), whereby Learning decayed; and

and many of them being Forreigners, the People were never the better for going to Church, because they could not understand their Priest, they speaking to them in Spanish, French, Italian, or Latine; which was an excellent method and art to keep the People in ignorance, and so make them more ready to conform unto what Decrees or Doctrines his Holiness should be graciously pleased to impose upon them.

They have not only invaded the Civil and Ecclesiastical Rights and Priviledges of the King and his Subjects, but the Popes and their Legats have usurped the Power to make Canons and Constitutions to bind the very Consciences of the King's Subjects, and to exempt their Priests and Clerks from Secular Jurisdiction and Punishments, by Secu'ar Judges, for Murders, Rapines, Robberies, and other Offences, (so that their Priests might kill, rob, or commit any Offence, and not be punished for it; but as they pleased; and then they might, for mony, purchase their Pardons at easie Rates) they ingrossed all Temporal Suits and Causes into their own Courts; (and what Justice the Subjects might expect from them, we can easily judge) they trampled all Secular Power, Courts, Laws, and Liberties under their feet, without control (*i*).

(i) *Math. Paris*
p. 96. 97. *Gervas.*
Chron. 1386.
1387. *Guil. Ne-*
robicens. rerum
Anglic. tit. 2. 6.
6. *Math. Parker*
Antiq. Eccles.
Britann. p. 122
123.

These unjust Usurpations of the Pope's and their Agents, have from time to time been complained of in Parliament; being against the Laws and Constitutions of the Re'a'm, and the just Liberties of the People of *England*; and their pretended Power of making Canons have been looked upon by Parliaments, as a great Invasion of the King's Prerogative, Crown, and Dignity, and against the Laws and Statutes of the Kingdom; therefore have been justly condemned by them (*k*).

To acquaint your Lordship with all their Usurpations, unjust Practises, and the great pressures which the Kings of *England* and their Subjects have suffered by them, would require a just Volume; but I must beg your Lordship's pardon if I do as Geographers use to do, who present the whole World in a little Map.

(k) *Tho. W. Bishop.*
Hist. Angl. 231.
216. 29 H. 8. c.
19. 27 H. 8. c.
17. 31 H. 8c.
16. 37 H. 8. c.
17. 36 4 E. 5.
c. 17. 1 E. 6. c.
1 Eli. c. 4.

The King of *England* is an absolute Monarch of *England*, and of all other His Kingdoms and Dominions, and not subject to any Coercive Power from any on Earth.

The Church of *England* hath all the Rights of a Patriarchal See, from which lieth no Appeal to any other; the Power of making Canons, Constitutions, and Sanctions for the Government of it,

are

are inherent in the King of *England*, as Flowers of the Crown, and are as Ancient as the Crown it self; and if at any time any Ecclesiastical Rights or Powers have been granted or allowed by the Kings of *England* to the Pope, they have been granted and allowed against the Fundamental Laws of the Land, and so were utterly void, and not obliging to any of his or their Successors, Kings of *England*.

It's the true Interest of *England* to advance the Protestant Religion; the Doctrine and Discipline thereof being Apostolick and Evangelical, and settled here in *Britain* before the Roman Catholick Religion was settled by Saint Peter in *Rome* (o).

(o) *Gildas de Excidio Brit.* f.
26 *Spiemiss Conc.* Tem 1.
fol. 2. 3. 4.

Dion. Bib. [57.]

Whether Saint Peter was at *Rome* I shall not dispute; but if he were, it makes nothing for the Pope's Supremacy, because he sits in Peter's Seat; no more than it did make *Vibius Rufus* to attain *Tully's Eloquence*, or *Cæsar's Power*, because he married *Tully's Widow* and bought *Cæsar's Chair*; though the poor Gentleman befooled himself with this Opinion, that he should be Master of them both.

Alteration in Religion doth commonly introduce a Change of Government in the Civil State.

The Church and Commonwealth are Collective Bodies made up of many into one; they are so near allied that the one, the Church, cannot subsist but in the other, the Commonwealth; and the same men which in respect of Allegiance make the Commonwealth, do in respect of one Faith, make the Church.

Religion hath a great influence upon the Civil Government; the least Motion in the Church makes a Commotion in the Commonwealth; Schisms in the Church commonly end with Rebellions in the State; touch but *Sion Civitatem sanctitatis*, and you will presently shake *Jerusalem, Civitatem Justitiae*.

Religion is the only Orb which influences Mens minds, and except the Prince be powerful over their Religion, (which is the Bond of their Affection) he will have but a weak Dominion over their Persons.

And therefore we have observed the People to be more sensible of the smallest alteration in the Church, than of much greater in the State; and nothing hath caused more frequent Distempers and horrid Rebellions in the States of Christendom.

My Lord, I have read of a poor Bird at the building of the Temple,

ple, when she had nothing else to bring, she brought her Feathers ; if this my Lord, may contribute any thing, not to the building of the Church, but to its preservation, I have my ends.

There are a Set of People whose Design is, to fill the Schools with Clamors, the Church with Errors , the Church-yard with Corps, and all Christian States with Tragedies; and when they cannot establish their own Religion, they study to give disturbance to all others : their Principles and Maxims are like the Arrow that flies by Night, unseen, and therefore without defence; the quiver of these Archers are full of these envenomed Arrows, which they have ready to feather in the breast of the best Men.

My Lord, it's said, there was a City adjudged invincible, because it was walled about with fire; if we can have so much prudence in this juncture, as to unite our selves against the Common Enemy (^(o)), His Majestie's Dominions will be more impregnable, for they will be fortified with a wall of hearts.

It's the interest of all, who are truly religious towards God, loyal to the King, and which desire a preservation of the Church and Kingdom, to unite ; for if Popery shall be here re-established, we must yield our Fortunes for a Prey , our Lives for a Sacrifice , and our Religion for a scorn to unreasonable Men ; we must , like the Camel, down upon our knees, and receive what burthen the Priest will please to lay upon our backs; nay we shall be such Slaves , that we shall hardly be capable of a Jubilee.

My Lord, with much humility I beg your pardon for this interruption to your great and weighty Affairs. I am,

My Lord,

Your most humble Servant,

A. H.

^(o) The Pope
for his many
Usurpations, is
called the com-
mon enemy to
the King and
Realm. Rot. Parl.
18. E. 3. Stat. 1
n. 38. 17. E. 2.
n. 59. Solutio-
nemus est dissolu-
to entitatis.

De Potestate Papæ.

Quod Papa Romanus vult, norma est juris & æqui;
 Quod Papa cung; facit, ratum habet Deus ætere in alto.
 Posse Papam quodcunq; Deus, par, æqua potestas
Cumque Deo, Christoque Papa Commune Tribunal :
Est Major Paulo Papa; Major fædere prisca;
Contra Evangelium statuit Papa, scriptaque Pauli,
Articulos fidei condens, Oecomenicumque
Cencilium cogens, decretaque sancta reformans.
Si currus plenos animarum ad Tartara trudat
Secum ipse, haud quisquam potis est contendere contra,
Dicere cur facis hoc? stat pro ratione voluntas.

Andrew Melvin delicit.
 poet. Scot. vol.
 2. p. 150.

Of the Power of the Pope.

THE Papal Fiat of all Right is the guide;
 What he doth here, in Heaven is ratified:
 He acts as God, their Power so equal are,
 That God, Christ, Pope, have but one Judgment Chair:
 Then Paul or th' old Law, he's more great and true,
 He can command' gainst Paul, and Gospel too,
 Can form new Rules of Faith, the old casheer;
 And over General Councils domineer;
 If he to Hell millions of Souls should draw,
 Yet none must ask him why: his Will is Law.

40 Dist. c. 5.
papa

THE

The JESUIT'S Catechism.

Question

V

Hat is the Pope?

Answer. He is the Vicar of Christ, King of Kings, and Lord of Lords, and there is but one and the same Judgment-Seat belonging to God and the

Pope, (a) so that all the World is obliged to stand to his Judgment, and when the Pope sits in his Chair, Christ himself not only as he was man, but as he was God also sits with him, (b) every one is to be obedient (c) to the Pope upon pain of damnation; for God hath delivered over unto him the power and rule of Heaven and (d) Earth, therefore you must believe that all Nations and Kingdoms are under (e) his Jurisdiction.

Q. Is the Pope above Kings?

A. The Canon Law will tell you that the Pope is as far above Kings, as the Sun is greater than the Moon, upon which the old Gloffator took upon him to find out the distance; according to his Astronomy he makes him (f) to be above 7744 times greater than any King, and for Kings they are no more (g) to be compared to the Pope, than Lead is to Gold.

A common Priest is as much better than a King, as a man is better than a Beast; nay farther, that as much as God Almighty (h) doth excel a Priest, so much doth a Priest excel a King.

All Lay-men are no better than Horses, Mules or Asses, & the Romanist himself hath but the honour to be a tame Ass, while the Heretick is a wild one; nor do the Kings of the Popish persuasion get any more esteem from him than that they are the foremost or leading Asses with fine jangling bells about their necks (i).

There is but one Supreme Authority in the World, and that is the Pope.

Q. How do you prove that?

A. Because God created Heaven in the beginning, for its not said in the beginnings, in the plural number; (k) therefore he that doth not believe the Pope to be the only Supreme, is an Heretical Manichee.

All Right and Power is lodged in his Breast (l).

Q. I pray instruct me something as to the Popes power:

A. I shall.

No Law can be made to bind Christians, (m) but by the Pope's Authority, as of old the Israelites received none but by the intercession of Moses.

The Gospel would not be Gospel, (n) if the Pope had not approved of it.

He hath power to depose Kings, (o) seeing God told the Prophet Jeremiah, saying, Behold, I have this day set thee over the Nations, and over the Kingdoms, to root out, and to pull, and to destroy, and to throw down, to build and to plant.

He can take away any mans Right, and give it to another; (p) he can do any thing above all Right, against all Right, and without all Right; (q) he is the Cause of Causes, and can declare a square thing to be round; there

[a] Isidor. Metamorphosis de natura animalium Eccl. p. 46. 27 [b] Baron. Anno 552. Scti. 1. [c] Extra cor. de magis & obediens, ex uiam Sanctam [e] Dicitur. 29. c. 2. m. 2. [e] Ex Com. T. 1. e. superge. [f] Gregor. de magna & nob. c. 1. b. [g] Dicitur. 96. c. duc. fuit. [h] Stanislaus Oris. ubi. Chym. fol. 27. [i] Reges Caboli. ci. just. apicium trinacriam, Ga. C. per Scipio. Eccl. c. 147.

[k] Extr. Com. e. uiam Sanctam. G. 2. 2.

[l] Platina in F. auto. secundo

[m] Tr. Iambus de. Atena. le poe. iug. Eccl. Q. 44. 2. 1. 1.

[n] Baronius Anno 1076. Scti. 31. 32. 33.

[o] Gregor. de magis. & obed. c. Solit. 2. vni. 1. 10.

[p] D. Guido deas. Q. 589.

[q] Jason Maius. Cantic. 145. Scti. 7. & Vol. 3 Conf. 68. f. 149. fore

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fore if you do not believe the square thing is really round (if the Pope so declare it) you are a Heretick.

(r) Bellarmin.
de Rom. Pontificatu lib. 4. c. 5. Sect. David athen.

(s) Apol. p. 48
Hierod. p. 291

If the Pope should err; in Commanding Vices or prohibiting Virtue, (r) then is the Church obliged to believe that Vices are good, and virtues are evil, unless she would sin against her Conscience.

Q. Sir, your magnifying of the Pope's power putt me in mind of a Story that Stephanus delivers to us, that there was a Priest at Toures told his Auditors, that if Christ and the Pope were by him, and one commanded one thing, and the other another thing, that he would obey the Pope rather than Jesus Christ, (s) and this agrees somewhat with the Cardinal who told his Confeſor that he had rather adore the Pope than God, because one was visible, and the other not. But I pray Sir, what do you mean by the Church?

A. Nothing but the Pope, whose Almighty Infallibility is not to be called in question (t).

Q. What if the Holy Scriptures command one thing, and the Pope another contrary to it?

A. The Holy Scriptures must be thrown aside, as being doubtful, and like the Lesbian Rule, which may be bended this way or that way, and so may serve for any man's turn; (u) they must not therefore be credited or trusted to, and none is to be Judge but the Pope, who in his determination cannot err, neither of right or matter of fact; & we acknowledge Christ so to be the Head of the Church, that during his presence in Heaven, he hath given the Government thereof, first to Peter, and then to his Successors, and hath bestowed unto the Pope, his Successor, the very self same Infallibility which he himself had; therefore the Pope's Decretory Letters are to be received as they were (v) the words of Saint Peter, and they are to be reckoned and esteemed as authentick as the word of God, (x) or holy Scriptures themselves, and what he thereby commands (y) to be obeyed.

It's Sacrilidge to question the Pope's actions, (z) and down right Paganism (a) not to obey him, and he is curse of God, (b) who violates the Pope Censures, therefore we must be obedient (c) to him upon pain of our Souls.

And Saint Ignatius Loyola layeth it down for a certain and perpetual rule of obedience: If the Church, i. e. the Pope affirm that to be black which our eyes judge to be white, we ought also then to declare that it's black (d)

So that no man is a true Son of the Roman Church, who is not of the same Religion and opinion with the Pope, and obey not his Commands, seeing there is no difference between the judgment of the Pope, and that of God (e)

Q. Can the Pope dispose Emperors and Kings, and dispose of their Dominions?

A. He can at his pleasure.

Q. I have read that when Attabalina King of Peru understood that the Pope had given away his Kingdom to the Spaniard, he told the Dominican Vincent Valuerde, that the Pope who would dispose of Kingdoms, was not only impudent, but a great fool, to give that which was none of his own (f) and many men smiled at the fool in Athens forbidding all other men Ships to be his own.

A. Sir, you must know Attabalina was a Heathen and no Romanist.

Q.

(u) Andre. de
val de Ecclesiast
& Politie,
p. 88, 89,
(v) Dif. 19. c.
sic omnes.

(x) Ibidem c. In
Canon.

(y) Dif. 19. c. si
Romavorum.

(z) Dif. 40. c
non nos Glos.
quis enim.

(a) Dif. 81. c. si
qui sunt.

(b) 25. q. c. gene.
ral. decreit.

(c) Extralib.
a tit. 8. c. utram
sa. Et

(d) Loyal. Frec.
cit. Spirit. apud
finem reg.

23 which rule
was confirmed
by the Bull of
Paul 3. Anno
1538.

(e) Sententia
Pope & sententia
Dei una est senten
tia: Triumphi de
Anthon. Q. 6.

An. 2.

(f) Hier. Benz:
Histor. pp. orbis
lxx. 3. c. 3.

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Q How do you answer this? give unto Caesar the things that are Caesar's & unto God the things that are Gods.

A. Those words of Christ have only place for a time, viz. until his Ascension, and that after his Ascension, they are of no force or vertue, and this is evident from John 12. 32, when I shall be lifted up from the Earth, I will draw all men unto me, which must be understood all Kings and Kingdoms to be under the Popes jurisdiction. (g)

Q Can the Pope give away and dispose of the Lands and Estates of the Subjects as well as of their King.

A. He can when he pleaseth, and to whom he pleaseth.

Q It doth then much concern the people lest they should incur the Popes displeasure?

A. It doth.

Q But I pray you how do you prove that the Pope hath this power, to depose Kings and dispose of their Kingdoms?

A. I shall prove it to you by reason and Authority. 1. By reason, the Pope is the head, and King are but as armet or hands to the same Body; therefore if they do not their duty, being careful to preserve the Body, the Head and master may cut them off. (h) By natural, moral, and divine Law we must believe that the Pope hath the immediate and only Rule of the whole World in temporals as well as in spirituals, and though the Emperor or King be lawful and not only so, but understanding, careful, powerful, one of the Popes Religion and Godly too; yet can the Pope take his Empire or Kingdom from him, and give it to another though there be no necessity for so doing, it being enough if he think it only convenient (i) and if the people to deny whom the Pope doth give it unto, the Pope may bring him in by force of arms, because he is Judge of all, and instead of a God on earth (k); not to believe that the Pope can depose Kings, is and that deservedly too, declared and damned for Heretic (l) and Christ had not done wisely if he had not left the Pope such power.

If the Pope hath not power to depose Kings and dispose of their Kingdoms, then must the General Council of Lateran have erred; and also that of Lyons, of Vienna, and that of Constance, nay the Popes themselves must be fallible, for then must Gregory the seventh, Urban the second, and Gregory the ninth have erred.

Nay the very Roman Church for many ages must have erred, and so not a true Church of Christ; and by consequence we may suspect the whole Roman Faith it self.

If the King from a sheep turns a wolf, and tyrannize over his Subjects, or let Heretics enter amongst them, or become a timorous dog, that then the Pope may turn out the Wolf and put in a more valiant dog. (m)

The Pope hath power to punish Kings by deposing them and giving their Kingdoms to others. (n)

And Julianus Tabotius a French Civilian doth assure us long ago, that there had been six hundred thousand famous Writers in the behalf of the Popes authority, to depose Kings and Emperors, and have disposed of the same at his pleasure. (o)

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Therefore to deny this power in the Pope is not only against the Roman Ca*...*
 (d) *Rep. Apol.*
 R. G. Widdington, the Lick Faith; but favours of heathenism. (d)

Q. Sir, your discourse of the Popes Bounty in disposing of Kingdoms, brings to my memory a story of Pope Adrian the fourth, who thinking he had authority to dispose of all the Kingdoms in the World, gave unto Sancho Brother as I take it to the King of Aragon, the Land of Egypt, then in possession of the Sarazens, and he should have it if he would take the pains to conquer it, and accordingly proclaimed him King of Egypt; Sancho informed of this, would not be behind hand with his Holiness in conrufies, and so gravely proclaimed the Pope to be Caliph of Bandas, which he might conquer and possess if he pleased.

(e) *Luth. in
 Lat. fol.* Tom. 1.
 fol. 83. 84.
 (f) *Bellarus de
 Rom. Pontificis
 liv. 5. c. 6. 7.*

R. G. Widdington
 Moral. Angl.
 1. 2. fol. 689.

(g) *Baron. Angl.
 i. An. 1191.
 c. 12. In. Tra-
 si. translat. of
 Rerum. of Clu-
 stis Polonien.
 lib. 7. c. 26.
 (h) *Martin. Pa-
 sin. p. 872.**

(i) *Rog. Wid-
 dington Theol.
 cap. c. 10. Sec. 56.
 (k) *Polyevin.
 Biblioth. Select.
 No. 3. c. 1. p. 17.**

(l) *Baron. Angl.
 955. Sec. 3. A.
 (m) *Baron. Angl.
 1033. Sec. 6.**

Q. *The Catech-
 ism. Tom. 1. Cap.
 102. c. 3. q. 5.
 art. 2. p. 710.*

A. The great Cardinal Johannes Hieronymus of Alba will tell you that the Pope being judge of all things, nothing in the World can quit it self from his jurisdiction (e) therefore he can change Kingdoms, take away from one and give to another, he being Judge to determine whether a King be fit to be deposed or not, (f) and if it be thought fit that he should be deposed, then there is no wrong done to him, if he be turned from his Throne; Henry the sixth the eldest Son of the famous Frederick Barbarossa Emperor of Germany being at Rome with his Empress to be crowned, Pope Celestinus the third being set in his pontifical Chair in St. Peters Church, held the Imperial Crown between his feet, whence both of them humbling themselves by bowing down their heads received the Crown; but the Pope presently with his foot kicked the Crown; from the Emperors head to the ground: which signifies that the Pope had power to depose the Emperor, as Baronius tells us. (g)

How did Pope Innocent the fourth declare himself against Henry the third of England, is he not our Vassal, nay more, or slave, whom with a nod I can imprison, and commit (h) to a slavish reproach.

And Father Parsons assured our Country men, that Pope Pius the fifth affirmed to him, that he would rather lose his head (i) than not acknowledge this authority to lye in the Roman Chair.

Kings and Emperors are not so positively of Gods appointment, but they must have his Holiness to confirm their Crowns (k).

Q. The state of Kings must be most miserable, if they lay thus at the mercy of the Pope, which sometimes is not only tyrannical and wicked, as Sixtus the fourth, and Alexander the sixth, and many others were; but a simple boy too, as John the thirteenth or twelfth who was but eighteen years (l) old, if so much, and Benedict the ninth a boy but of twelve years old; (m) hath his little Holiness this power of depositing Kings?

A. He hath if any person cometh to be Pope, let him be tyrannical, wicked, debauched, nay a boy too, yet he is Christs Vicar, Peters Successor, and infallible as the best, and hath his power of depoling Kings, as I have declared unto you, and a King may justly be deposed, cause being given. (n)

Q. For what causes may the Pope depose Kings?

A. For Heretic, Schism, Sacrilege, and for many other Crimes.

Q. What is Heresy?

A. What the Pope pleases to declare; for he being the supreme Judge and infallible, all must submit to his determination; and if Christ had not left this power

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power with his Vicar, he had not been careful enough of the Church and salvation of Soul.

Q. If we consult the practice of the Popes, we shall find that it was not so much the good of the Church or the salvation of Souls that obliged them to proceed against temporal Princes, as to maintain pride and greatness, and to please friends and relations with another mans Dominions.

But I shall be willing to hear what the Doctors of your Church say, and what causes they do assign for the deposing of Kings.

A. You shall, if the Prince be a Heretick or a favourer of Hereticks, or if he be negligent in driving Heretie out of his Dominions, then may he justly (as they say) be deposed (o) for if the King be a Heretick he hath no right to his Kingdom, and so no man ought to think it strange if the Pope depose him. (p)

Elizabeth Queen of England by her Heresie forfeited her Title to that Kingdom, and so An. 1605. declared by Gregory the thirteenth Pope.

Gregory the thirteenth by his Breve encouraged the Fis Gerald and the rest of the Irish Romanists to war against Queen Elizabeth and her Subjects, and for their encouragement in so doing he gave them a plenary pardon and remission of all their Sins, as formerly used to be granted to those who fought against Turks, or ventured in the recovery of the Holy Land. (q)

Pope Paul the third for Heresie sends a roaring Bull against Henry the eighth of England, and theret y absolves all his Subjects from their Oathes of Allegiance to him their King, and commands his Nobility, Gentry, and others to make it their care and business to expel and depose him the said Henry from his Dominions, exhorts and commands all Kings, Princes, and others by virtue of their obedience to invade, spoyl take arms and fight against the said King, and all those who are subject to him, and by his infallible and papal Authority giveth to the said takers all right and propriety, and willeth all Patriarchs, Archbishops, Bishops, and all other Ecclesiasticks under pain of several censures publickly to declare by Bell, Book, and Candle, the said Henry & all his adherents excommunicated: and by his said Bull he doth freely offer England to James the fifth of Scotland and promised him his assistance. (r)

Q. I observe by the Bull that Henry the eighth was publickly to be declared excommunicated; what was the effect or consequence of such excommunication?

A. By being excommunicated, he was absolutely deprived of all Rule whatsoever, and his Subjects (if they were able) were obliged to raise war against him, and root him out; for by the excommunication they are absolved from their obedience and oath of Allegiance which they formerly owed unto him. (s)

Q. But may not the Pope be excommunicated as well as King?

A. It's Blasphemy, and a mortal sin to suppose it; for all power is originally and inclusively in him, and he is not subject to any authority wha soever.

Q. I have heard that a Noble Man of Venice declared in the Senate there, that the Pope might be excommunicated, but the Pope hearing of it, took it in great indignation, and commanded that when the fellow came to Rome he shou'd be seized upon and brought before the Conclave, which accordingly he was; and being ask'd by

[o] Dem. Ban.
n. 2. 2. 2. D.

Tbo. q. 2. 12. art:

2. Col. 478. J.

Agor. Imp. Tom.

2. lib. 10. c. 8.

idemlib. 11. c. 5.

[p] Alfonso. 6.

Cistro de jufas.

heantico. puni-

tions. lib. 2. c. 7.

Col. 1245. Tho.

Stapton Tom.

1. p. 710. Con.

mazers. 3. q. 5.

art. 2.

[q] Dat. apud

Sanct. Petrus sub

annulis Piscator.

die 13 Maii

1578. Pontifica-

matis An. 8.

[r] Dat. at R. m.

St. Mark. An.

1535. 2. Cal. Sept.

in the first year of

our Popedom.

[s] Petrus de

Ledema Thol.

moral tract 1. e.

7. Cavel. 6. 7. 7. b.

Agrip. 22. 2.

12. art. 2.

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the Pope if by any power on earth he could be excommunicated; the Noble Man, told him he might; the Pope desired to hear his Reasons, Sir, said the noble Man, you are our brother, or you are not our brother; if you be our brother, you are equal to us; and may be excommunicated; if you be not our brother, why do you say Pater Noster, our Father? The Pope being not able to give an answer to the Dilemma, a Cardinal stood up and told the Pope in his ear, that he could never answer that argument but by declaring to the Gentleman, that your Holiness hath not said the Pater noster since you came to the Popedom, which accordingly he did, whereupon the noble Man was censured to be a Heretick and so cast into the inquisition.

A. Those are but stories, by your favour I shall proceed.

Upon the account of Heresie was the Kingdom of Navarre taken from Henry the King thereof and given to the Spaniard, who to this day injoyes a great part of it, and upon the same account was Raymund Earl of Tholouse deprived of his Territories by Innocent the third.

By the Lateran Council under Innocent the third amongst other things it was decreed, if any temporal Lord negle&t to purge his Land from Heresie being desired and admonished by the Church, let him be by the Metropolitan and other Bishops excommunicated, and if within a year he refuse to satisfie, let the Pope be informed of it, that he may declare his Vassals free from that obedience they formerly ought him, and that Roman Catholicks may seize upon his Lands, which the Hereticks being thrust out, they may possell without any contradiction and keep it in the true Faith. (t)

The great Doctors and Pillars of the Roman Catholick Church expressly declare that in and by this Council is meant the Pope, authority over Kings, and for their deposing.

Q. There are many Learned men think there never was any such decree in that Council, but it's an imposture and forged by the Popes themselves, the better to give some countenance to their illegal and vicious usurpations over Princes.

A. This Council is justified by Doctor Thomas Vane (v) Martius Beganus p. 132, 140. (w) Leonardus Lessius, under the name of Singletonius (w) Cardinal Bellarmian, (y) and many great vindicators of it.

Q. I am satisfied what Arts and Engins you use to support the authority of the Pope, and what Canons you have forged to batter the Crowns of Kings and beat down their just rights, but I pray proceed to declare some other causes for which Kings may be by the Pope deposed.

A. I shall, if a King be a Schismatick or a favourer of Schismatics, he may then be deposed. (z)

Q. It's very sever that a Prince shoulde lose his Crown for Schism; if you look into the State of the Church of Rome, you will find no Church hath been so rent with Schism, being at the same time several men declaring themselves to be the true Popes, and justly elected: and every one of them having some Prince or other to stand by them, and sometimes carried by force; and that which began in Pope Urban the sixth's time, was so long and violent that it lasted fifty years, and if there were two or more Popes, only one could be the true Pope and the other must be Schismatics; but who shall judge which is the true Pope, which is your Doctrine formerly declared unto me.

But for other causes may a King be deposed?

(t) Abr. Baro-
nii Ann. 12. 15.
Gregor. de Heres-
sie C. Excom-
munic. Bino-
nius. c. 39

(v) Dr. Vane
vindict. Concil.
Later.

(w) Beganus
Controvers. Angl.
p. 132, 140.

(x) Singleton
dissentire decreet
Con. Later.

(y) Bellarm. ad-
vers. Gisle. Bar-
claium in prefatis

(z) Alph. Alvan
var. Sancul. c.
16, Sec. 8. A.
zorius Inst. lib. 10
c. 8. Sancuz de-
fens. fidei Cath
lib. 6. c. 4. Sec. 22.

A. If the King be guilty of Sacrilege he may be deposed, and the Pope may give the Kingdom to whom he pleaseth.

Q. If the Papal power should return into England, what would become of all the Abbeys, Monasteries, and Religious Houses, and the Lands thereunto belonging here in England, taken away from the Church in the Reign of Henry the Eighth by Act of Parliament?

A. They must all be restored to the Church; and the mean profits must be answered ever since they were so Sacrilegiously taken away; and your presence of an Act of Parliament will not be any plea to them which have or shall injoy any of those Lands; for no Law amongst Christians bind, but by the Popes Authority; as I have declared unto you, and I am certain the Pope gave no Authority or power for the Sacrilegious taking away those Lands.

And to proceed I must tell you if the King be an Apostate from the Roman Catholick Faith, he may justly be deposed. (a)

It's certain, we must believe it, and it's the opinion of all Divines and Lawyers, that if any Christian Prince shall fall from the Roman Catholick Faith, and would have others to follow him, he himself doth forthwith both by divine and humane Law, though the Pope doth not censure him, fall from all his Authority and dignity, and his Subjects are freed from all their Oaths of Allegiance which they swear to him, as a lawfull Prince and so they may, and ought (if they have force enough to overcome) pull him down from the Throne as an Apostate, Heretick, forsaken of Christ and an Enemy to the Commonwealth, and this is agreeable and constant to the Apostolical Doctrine, nay it's not only lawful but they are obliged to do so upon their Conscience and pain of their Souls. (b)

So also if a King be lawful both in Title and possession, yet if he after turns a Tyrant, and oppose the innocent and good people, he may then be lawfully deposed.

Q. Who shall be judge if the King be a Tyrant?

A. The peoples; for they transferred all their power unto the Prince, and upon just cause may resume it, and take it from him.

Q. I did think that though you have highly contended for your Canon Law that the Pope is set over the Nations and Kingdoms to root out & pull to down; yet I cannot but admire, that you should allow the people the power to trample upon their Prince by deposing of them; for if you grant that the people may lawfully rebel against their Prince, and be Judges of the justness of the cause, they being once resolved, will never want pretence of reason, themselves being Judges; and it will be the greatest infelicity in the World to be a King, for he must be obliged to every man's passion, no peace or Justice can be expected in the Nation; and the new Magistrate which by strength or policy shall get uppermost, will extort obedience confirmed by Oaths from his supposed Subjects, which will ruin the honest, and damn the rest with perjury.

By this means you make the condition of Kings to the like that of Damocles, with a drawn sword hanging over their heads by a slender thread; his and the King's peace lie at the mercy and devotion of every ambitious and hot headed Zealot; and let the Prince be never so well qualified to govern, and be of whatsoever Religion: yet we see he shall not please all; no doubt the Ancient Swedes thought themselves as

(a) Valens. Tom.
3. d. sp. 1. q. 12.
panif. 2. Petrus
de Aragon in 2.
2. Dr Tho. Po
229.

(b) Andreas
Philoponus. Respons.
ad dictic. Regis,
Angl., p. 157.
106, 107. Emen
Sa, aporijs, 1.
Principes Aleg.
Bibliotheca. Socit.
p. 73. 285. 413.
451.

[c] Jo. Magnus
Hilarius, Conf.
Successione, I-
dem sibi Me-
trap Capitul. lib.
1. p. 1. 1.

as good patriots as any, when they slew their good King Euic Stechil, (c) because he intended to bring in Christianity amongst them; and the Earls of Northumberland, Westmerland and others who designed to depose Queen Elizabeth, (and had good cause for it as they thought) because she established the Protestant Religion in her Kingdom of England.

And whereas you say the People transferred their power unto the King, it may be true in Elective Kingdoms, but not in Hereditary Kingdoms, as England, &c. for there the Succession of Blood only without further approbation makes the King; and the peoples Consent to him which is next by Birth is not needful, be he what he will, and his Admission, Inunction or Coronation, is only an External and Royal Ceremony without any effect for increase or confirmation of his Right; for he is not King because he is Crowned, but he is Crowned because he is King.

A. I have heard you with much patience, yet I must tell you that it's the Judgment of all the Learned of our Society, and by consequence of the Romish Church, that Emperors and Kings may be deposed by their Subjects.

Q. How do you answer to Romans the thirteenth, verse first, Submit yourselves to the Higher powers; and to that Command of Christ, Touch not the Lord's Anointed.

A. If he be deposed he's a private person, and so not the Lords Anointed, and then may be touched.

As to your objection out of the thirteenth of Romans, while the King is the Higher Power, we must in prudence, and for our own saftey be subject unto him; but if the people get to be stronger, and so by consequence higher in power, than the Prince, we must be subject to them.

Q. Sir, the Thrones of Princes would be very uneasy and tottering, if the people might upon Capricio or pretence of ill Administration or Tyranny, depose their Kings.

It's storied that Charles the Fifth, Emperor of Germany, when he made a Descent into the Kingdom of Tunis in Africa, took there a young Prince his prisoner, and brought him into Spain, and caused him to be educated in good Literature, and instructed in the Christian Faith, when he had lived there many years, and had made a great proficiency, the Emperor asked him how he liked the Religion of his Country, the Prince told him that he liked the Christian Religion very well, but could not be a Papist, the Emperor asked him his reason, because Sir, saith he, the papist make their God in the Churcb, eat him in the Sacrament, divide him in the Trinity, and deny him in their Lives and Conversations: and truly Sir, your Doctrines and practices as to despising and killing of Kings are so abominable, that I have small encouragement to be a Jesuit, and I am apt to think that your Society by infusing those principles into the heads of the giddy multitude, have been the occasion of all the rebellious attempts in Europe; but I pray let me hear what some of your Learned Doctors say to this great point?

[b] Guli. Estius
Com. m. 4. 1b.
Sent. lib. 2. p. 444.
[c] Toflet. Com.
in 3. Regum. c.
11. q. 35. idem 1.
12. q. 4. idem 1.
Jud. c. 9. q. 46.
p. 146. 1st. 2.
paralip. c. 10. 5. 9.

A. I shall Sir, Gulielmus Estius one of a great name, both for Learning and Moderation, an honour both to his Country Holland, and his University Douay, said, that the Nobles and people, by the Authority residing in them may defend themselves from Tyranny, and not only chuse themselves a lawful Prince but also cause being given, may throw him from the Throne again (b).

Kings

Kings may be deposed, not only by the Pope, but the people too, being placed in that greatness (c) for the good of the people, not his ows; and if he doth otherwise, he is not a King but a Tyrant, and so may be deposed.

And when a King is deposed, though there doth remain a lawful Heir, to whom the Kingdom doth of right belong, and this too apparently known to all, yet if the people do chase another, and throw this Heir aside, the other so chosen is the true King (d).

If a King doth offend in any of the Articles mentioned in the Bulla *Cæsar Domini*, he is *ipso facto* a Tyrant, Usurper, and Schismatick, and therefore he is to be deposed, and may be lawfully slain; amongst others Articles of the said Bull it's said, whosoever hath secret or publick Alliance with Hereticks or Protections from them, is *ipso facto* excommunicated; though he be not particularly named in the said Bull, which Bull is every year read in Rome upon Maunday Thursday; and those of our Society have concluded and taught that against a King offending (as aforesaid) there needs no other proceedings than the Censure of the Bull.

Franciscus Suarez a great pillar of our Society, saith, that if a King of a Lawful Title and possession governs tyrannously, the people may depose him, (e) (*Fr. Suarez*, *Def. Fidei Cat.*) and with him agreeeth the great Cardinal *Bellarmino*, that if the King turns Tyrant, the people may depose him, and chuse another, (f) for it's the Consent *Sect. 3.* of the people that constitutes Kings or other Governments over them, and with him do agree *Ludovicus Molina* (g), and *Leonardus Lessius* (h)

Q. But after the King is deposed, what shall they do with him?

A. He may be lawfully killed.

Q. I have read that the Modern Inhabitants of Viceroyalty in America Mexico, though Infidels, had such an esteem for their princes and Governors (the Fathers of the Country) that they made no Law against the murdering of Kings, not thinking that men would be so unnatural as to destroy that which gave them being; happy people, whose innocent simplicity made them not capable to apprehend such monstrous villainy; and must Christianity be outstript by these honest Heathens in Virtue?

A. I value not what Heathens and Infidels say; but shill commend unto your serious thoughts the Judgments of the Learned Doctors of our Society.

Petrus de *Ledesma* saith, that if a lawful King tyrannize over his people, they (i) (*Fr. de Ledesma*, *defensio Theolog. Moral. de vniuersitate Theol. tract. c. 18. p. 5. 12.*) may call a Meeting and depose him, and if need be kill him: (j) Peter's Book was first written in Spanish, & after by *Raymundus de Ledesma* translated into Latin, and besides other approbations it had the privilege of the King of Spain.

Q. It's strange that Kings should be prevailed with to sign an Order for their own Execution, and be persuaded to set the weapon to their own throats, as the cunning fellow did the Ape in the Barber's Shop.

A. The people have power over their King both of life and death: (k) To kill a King who tyrannizeth (l) is so far from being Treason, that it should rather be esteemed an Act of Justice and Zeal, being agreeable to nature, Law, *65.* Scripture, and the practice and precepts of holy men; and he that (m) doubts it (n) *Ibidem*, p. 269. P. 270.

of it must want common sence: nay, it may be done by any (*n*) private man, especially amongst Christians.

Martin Bucerius will tell you that sometimes it doth fall out, that Kings become wicked or Hereticks, then the Pope may command that they be removed, which if they disobey, they may be killed; and than this nothing is more certair, and the Pope may deprive Kings of their Kingdoms, upon a double account; for if they be contumacious, he may have them killed, and so they are also deprived of their Kingdoms, and that this may be done no man doubts (*o*).

To. Trec. Com.
rever. Angl. p.
r. 15.

The great Suarez saith, that when a King is deposed, then he is neither lawful King nor Prince, and therefore if he endeavour to keep the Kingdom under him by strength, then he is an Usurper, because he is not lawful King, having no true Title to the Crown; for that after the Decree of Deposition is gone out against him, he is altogether deprived of his Kingdom, so that he cannot with a just Title possess it, and so he may be used as a Tyrant or Usurper, and by consequence, may be slain by any private man (*p*).

Op. Fr. Suarez.
Defens. Fidei
Catech. lib. 6. c. 4;
Sect. 13, 14;

Q. This Book of Suarez was burnt in England in King James his Reign as a Libel against all Monarchs and Princes.

A. It was the Judgment of this Doctor, and he was so fixed in it, that when he had notice how his Book was burnt in England, he declared his Consent so freely to his principles therein contained that he said, nothing would be more pleasant and desirable to him, than to have been burnt in the same flames with his Book, and he was so assured that his Principles were agreeable to the Roman Catholick Church, that he dedicated his Book to all Kings and Princes which were Roman Catholicks.

Q. These are most execrable and pernicious principles against the Holy Scriptures, the Christian Religion, and most destructive to all Kings and Princes, and set up an absolute and independent Monarchy in the Pope, and can never be acted without Sin.

A. I shall tender to your considerations two Principles (which are frequently practised by our Society) the execution and practice whereof will excuse them before the Tribunal of God's Justice from all Sin.

First, Let the Action be never so wicked, yet if I do it with a good intention, it's no sin in me (*r*)

Secondly, If a thing seems to me probable, if I do it it's no sin in me; and if I have the Opinion of one or two Doctors or Clergymen, of whom I have a good opinion for their integrity and Learning, which tell me I may do it, then it's probab'e to me, and I may do it without sin (*e*)

As to the first, it's certain the intention regulates the Action, and if the intention be good, the Action cannot be bad; If I kill a Heretick Prince, or destroy Hereticks or Schismaticks, if I do it with an intent to propagate the Roman Faith, it's no sin to me; therefore Charles the Ninth of France under a pretence of a marriage, and his Faith given to the Hugonots for their security, yet upon Saint Bartholomew's day, caused them to be massacred, and he was so far from thinking it a sin, that he said the doing of it would entire his Name to all Posterity.

T. T. E. Colby. Ex-
am. 33. n. 8. p. 24
in per. om. Ensign-
ja. verbo Dibbi-
son. n. 3. p. 183.
T. Colb. in prefat.
T. Colb. Preliminari-

And

And from this Principle John Chastel a Scholar to the Jesuits Anno 1598 wounded Henry the Fourth of France with his Knife, and struck out one of his Teeth with an intent to have killed him; for which Act he was executed as a Traitor; yet Francis Verone did vindicate the said Chastel for this Act, and tells us, that it was a vertuous, holy and generous Act, highly to be prayed, and justified him (a) by the Civil and Canon Law, and that it was agreeable to God and all Laws, and the Decrees of the Church: and as for those who condemned Chastel, they have judged against God, against the holy Scriptures, against the Church and her Decrees.

[a] Fr. Veron
Opus: pars: 1, c.
7, p 21, 23, pars:
7, p. 25, pars: 4,
c. 1, p. 147,

And the Murther of Henry the Third of France was adjudged a most commendable Action; and Pope Sixtus himself, Sep. 11. 1589. in full Consistory of Cardinals tooke the pains and pleasure to speak a long Oration in commendation of that Act; and affirmed that next unto the Passion of our Saviour this Murther had best deserved, and by the Jesuits he is esteemed a Martyr.

And Father Henry Garnet acted upon this principle, when he would have blown up the King & Parliament of England; for which though he was executed as a Traitor, yet the Pope had a high regard for him; for they enrolled him in the Catalogue of Martyrs, & proclaimed him the most vertuous, holy and innocent man; his Pictures were hung up in Churches, and at Louain was publickly prayed, *Sancte Henrice, intercede pro nobis*, O holy Henry intercede for us.

And Gordon the Jesuit hath placed Garnet in Heaven, and desires him to intercede for the Conversion of England. (b)

[b] Opus: pars:
Tom. 2, p.
1606,

Q. May a man swear to positive untruths by the Law of directing the intention?

A. He may, and therefore Father Southwel taught a young Gentlewoman, that if she were examined, if the said Mr. Southwel were at her Father's House, she might swear no, with this intention to her self, that he was not there, so that she was bound to tell them (c).

Traicté de l'E.
quizzat, c. 8, p.
42, 43.

In time of Plague a man cometh to Coventry, at the Gates he is examined by the Officers upon his Oath, whether he came from London or no, the Traveller though he came directly from London may swear positively, he did not come from London; the reason is; because he knew himself not infected to endanger Coventry by his entrance, which answereth the final intent of the demand.

If you be examined upon Oath if such a man did not come here, you may safely swear he did not come here, meaning between your Legs.

If you be sworn to any thing contained in such a paper, you may safely swear to them, (let them be never such untruths) and that you do believe all things written in the paper to be true, meaning the paper in your bosom, where you must write what you intend to swear to.

I could give you many Rules which might be of great use to you, but I shall trouble you but with one or two Examples more.

Father Garnet (who was a great Master in this faculty of equivocation) upon his Arraignment being asked by the Court, whether he did well to swear upon the Holy Evangelists, that he had neither writ or sent to the Jesuit Tes-

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mind, which he knew to be false, he replied, that he swore so lawfully enough, because he did not think that his Letters had been discovered, and so they could not have disproved him, (*n*) yet I doubt not but *Henry Gavel* knew of the Treason, but being told him in confession, he could not with a safe conscience discover it.

Q. If a *Traitor* shall in his Confession to his Confessor declare a *Treason* intended to be committed against his Prince, is he not obliged upon his Allegiance to discover it?

A. No certainly; for he is *sub sigillo sacramenti & secreti*, & is not bound to discover it, and that is the Judgment of the Learned of our Society.

Q. Sir, me thinks when the Safety of a King or Kingdom is concerned, as in case of *Treason*, the Confessor is obliged to discover it; and that Confessions have been revealed in such great dangers, History doth afford us examples.

Thuanus tells us, that *Charles son to Philip the Second King of Spain*, confessing to a Priest, that he had a mind to kill a certain man, the Priest revealed it to the King, and Philip supposing himself to be that man, secured his Son (1).

The Sieur de Hault Ville in his Confession told a Priest that he once intended to kill *Henry the Second of France*, which the Priest discovered, and Hault Ville was beheaded (2).

A Gentleman of Normandy in Confession told a Franciscan, that he formerly had a design to kill *Francis the First of France*, for which he was now forfeit, yet did the Confessor divulge this; and the Norman was taken and executed (3).

One Radulphus having designed to murder Pope *Innocent the Fourth*, he in Confession told it to a Priest, who informed the Pope of it, and you need not doubt the Pope liked it well enough (4).

A. *A factio adiutor non est Argumentum conclusans*; we must not do it, if the Kingdom of Heaven or the Life of Jesus Christ were in danger, (x) for the least evil is not to be done, that the greatest good may ensue; therefore *Emmanuel*. Sà hath excellently designed to clear the Priest, if the Magistrate should press him hard to reveal what he knows; and that is this, The Confessor (saith he) may swear that he knew nothing of it, nor heard any such thing in the Confession: understanding that he did not so hear it, as to tell it; and upon the same mental reservation, may the penitent also swear, that he mentioned no such thing in his Confession (5).

The use of Equivocation is a good sort of prudence, and that they ought to be prized highly who know to make use of it rightly, and to serve themselves of it: And *Gregory de Valencia* calls this Science a prudent defence, (6) and doth much commend the practice of it.

Q. Sir, your Discourse puts me in mind of a pretty Story: *Antoninus Sanctellus* having written a Book concerning the power of the Pope in deposing of Kings, and the absolving of their Subjects from their Allegiance; which Book was printed at Rome by the approbation of *Mutius Vitellescus*, General of the Order of the Jesuits: the Parliament of Paris censuring this Book, the Fathers of that Order in Paris were sent for by the Court, and demanded whether they believed as their General believed, concerning this Book? They answered, that their General

(1) Epist. 15.
Cafamb. ad
Front. Due.

(1) Thuan. lib.
43.

(2) Hist. de la
paix entre les reyes
de Fr. & de E-
spagne. p. 307.

(3) Jean Bodine
de la Republique
2. c. 5 p. 387.

(4) Meth. Davis
Anno 1247. p.
724.

(5) Meth. Tom.
p. 65. 94.

(6) Cours. 54.
Apropos. 5. Con-
fess. de Catech.

(7) Guezet de Vil-
leau T. m. 3. disj.
5. p. 13. de 10.
part. 1. §. 2.

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neral living in Rome could not but approve that which was agreeable to the Court of Rome; but being then demanded what they did believe? Answered, they believed the clean contrary; being again asked, what would you do if you were at Rome? We would change our minds with the Countrey, and do as they do at Rome; which made some of the Court say, Have these men one conscience at Rome, and another at Paris? Good keep us from such Confessors.

But Sir, your Society having such subterfuges, and being so great Masters in the faculty of Equivocation; I do much admire that you do not take the Oath of Allegiance, but subject your selves to the penalties of the Law, which if duly Executed (if it were not for the Clemency of amost gracious Prince) would be the ruine and destruction of your selves and Families.

A. We cannot take that Oath, because it takes away the Pope's Power of deposing Kings; and his Power of absolving Subjects from their Allegiance, and so against the Roman Faith.

Q. Ye may with a good Conscience take it, except you owe more Obedience to the Pope, than Allegiance to your King; for ye are Subjects to the King, or ye are no Subjects; if ye be Subjects, ye must give such security for your obedience (especially ye having given so many just causes of feares and jealousies) as the State shall require of ye; and that is the Assurance of your Allegiance to your King, as becometh good Subjects; for by this Oath there is no intention of any persecution against you for your Consciences, but only to be secured for your Civil Obedience to your Prince, which in Duty you do owe to him; and to make a true distinction between Catholicks of quiet dispositions, (and in all other things good Subjects) and such others as do maintain the Principles above said.

And I must tell you Sir, that when this Oath was made by the Parliament of England, and commanded to be taken, George Blackwel then Arch-Priest of England constituted by Pope Paul the Fifth, had a Consultation in London, with other Roman Priests, about taking the said Oath; who did conclude this Oath (according to the plain and common understanding of the words) might with a safe Conscience be taken by the Catholicks; Blackwel and many of the Priests did take it, and Blackwel some hours before his death declared, that he had done nothing contrary to his Conscience in taking the said Oath, and that it was a lawful Oath, and so died.

But the Jesuits who study the ruine of all others but themselves (and will assuredly be the confusion of the Romish Church if their ambition and greatness be not timely prevented and abated) prevailed with the Pope to send his Breve or Bull to prohibit the taking of the said Oath; which accordingly he did by the Counsel and power of Cardinal Bellarmine, Parsons, and other Jesuits, and thereby made a separation and division in the Kingdom, and exposed the Catholicks to great inconveniences; for if they did take the Oath they were then subject to the Excommunications and Censures of the Pope, (which they need not fear, for they cannot hurt them) but if they did not take it, then they and their Posterity must by the Laws of England be undone.

Therefore Sir, it's to be hoped that all honest and good Subjects will submit to this Oath; for he that shall refuse to take it, must of necessity hold some or all of these propositions following.

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1. That King Charles the second is not lawful King of his Kingdoms of England and of all other his Dominions.
2. That the Pope, by his own authority may depose him, if not by his own authority, yet by some other authority of the Church, or of the See of Rome, if not by some other authority of the Church and See of Rome, yet by other means with other helps, he may depose him.
3. That the Pope may dispose of his Kingdom and Dominion.
4. That the Pope may give authority to some foreign Prince to invade his Dominions.
5. That the Pope may discharge his Subjects of their Allegiance and obedience to him.
6. That the Pope may give License to one or more of his Subjects to bear Armes against him.
7. That the Pope may give leave to his Subjects to offer violence to his person, or to his Government, or to his Subjects.
8. That if the Pope shall by sentence excommunicate or depose him, his Subjects are not to bear Faith and Allegiance to him.
9. If the Pope shall by sentence excommunicate or depose him, his Subjects are not bound to defend with all their power his Person and Crown.
10. If the Pope shall give out any sentence of excommunication or deprivation against him, his Subjects by reason of that sentence are not bound to reveal all conspiracies and Treasons against him, which shall come to their hearing and knowledge.
11. That is not heretically and diabolical to hold, that Princes being excommunicated by the Pope, may be either deposed or killed by their Subjects or any others.
12. That the Pope hath power to absolve his Subjects from this Oath or some part of it.
13. That this Oath is not administered to his Subjects, by a full and lawful authority.
14. That this Oath is to be taken with Equivocation, mental Evasion or secret Reservation; and not with heart, and good will, sincerely, in the true Faith of a Christian Man.

And whether these are not just causes for Imposing this Oath, I submit it to the grave consideration of every sober and Just Person.

But can the Pope absolve Subjects from their Oath of Allegiance and obedience to their Prince?

A. Without doubt he can, for if the Pope can dispose of Empires and give them to whom he pleases, he may absolve them from their Oaths of obedience; and this is Strongly maintained by Martin Bocanus (a) that the Pope can not only depose Kings, but may command their Subjects not to obey them.

And with him agrees Franciscus Suarez (b) that the Pope can absolve Subjects from their Oaths of Allegiance, and to affirm the contrary is to act against the custom of the Church, the use and approbation of general Councils, the consent of Catholick Doctors, nay and against reason, and is plainly heretical, (c) and as for the English oath of Allegiance, he saith a man (d) need never to be absolved from it, because it was never binding to him,

(a) M. Bocanus
contra contumaciam Angl:
p: 133, 135.
(b) Fr: Suarez,
de: fidei Cathol: lib: 3, c: 23; Sch: 21.

(c) Idem lib: c: 2.
(d) Idem lib:
6, c: 3, sect: 1, 2.

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And Leonard Coquens doth assure us that this power of the Pope of absolving Subjects from their obedience (e) is neither tyrannical nor an usurpt authority, but a lawful one granted to him by Christ himself.

Saint Thomas doth assert that if any King shall by the Pope be excommunicated for Apostacy or Heresie, his Subjects *ipso facto* are absolved from their obedience (f) and with him do agree Petrus de Ledesma (g) Hieronymus de medis (h) and others his Commentators upon him.

By this means saith Beccanus (i) the Pope doth lessen and straiten the authority and power of Kings; and give the people liberty either to chose or take new Masters, and so keep all Kings and Princes in their obedience and submission to the Pope.

The Popes themselves (who are infallible and cannot err) have often declared, that they have authority to depose Kings, and quit their Subjects from their Oaths of Allegiance (k)

The Emperor Frederick the second was declared, deprived and his Subjects quit from their Oaths of Allegiance by Pope Innocent the fourth in the Council of Lyons An. 1245. (l)

I could give you many other examples of the Popes power over Princes, but I have said enough to satisfy any intelligent man.

Q. Is Faith to be kept with Heretics I mean with Protestants and those which are of a different perswasion in Religion from the Church of Rome.

A. Sometimes it is, and therefore Pope Gregory the Thirteenth by the Breve wrote unto the Papists of England, that *rebus sic stantibus*, they might yield their obedience to the Queen of England.

Q. I pray observe what you say, *rebus sic stantibus*, which can in good construicion signify no more, but that for the present they may swear, and upon occasion temporize and dally with their Oaths, as they shall think convenient; but I am assured that it's the judgment of your Society, that no Faith, Leagues, pacifications, Capitulations, or Agreements made by the Pope or by any Catholick King with Protestants (who in their opinions are worse than Infidels) are to be kept.

Fides non est servanda cum Hæreticis, Faith is not to be kept with Heretics, was alledged against John Husse, and Jerome of Prague; and the Council of Constance so far overawed the Emperor Sigismond to the violation of his Oath, as they were roasted at Constance An 1414. though the Emperor had given them his Faith for their safe coming and Returning from that Council.

But this Doctrine was elder than the Council of Constance, for it's to be proved by Pope Urban the sixth his Bull, dated the third of April 1286. wherein he pronounced all Leagues, Confederacies, & Amities made as well before as after their Apostasy with Heretics or Schismaticks to be unlawful, etiam si forent juramento vel fide data confirmata, &c. although they were confirmed by Oath; and he saith, quod ab earam observatione absoluui existant, illaque ipsi servare non debent, &c. that they are absolved from the performance of any such Leagues with Heretics, nay, and that they ought not to perform them, and that Kings as much as in them lies, ought to persecute them.

So that you may please to observe the advantage the Pope and Catholick Kings have of the Protestant Kings and Princes in breaking Leagues is too apparent; for all Protestant Kings and Princes by their Religion are bound to

keep

(e) Lom. Ca.
Examin. prefat.
monita. Jacobis
Regis p. 35. 103

(f) D. The A.
quinac. 2. 2. q.
12. art 2.

(g) Petrus de
Ledesma. Theol.
Moral. Tract. 1.
c. 7. coroll. 5.

(h) Hierony.
mis de medicis
con. in 2. 2 D.
Thos. q. 12 art 2.

(i) Mart. Becc.
rus. Contra se
Angl. p. 113.
125. Art San.
etiel de beris.
c. 30. p. 293.
296.

(k) Greg. de
cl. c. venera
bilium. de He
maricamur.

(l) An 1245.
Sect. 4. Tom 28.

keep their Oaths, but the Catholick Kings being armed with dispensations may break them at their pleasures.

Therefore Sir, I conceive leagues confirmed by Oath, and made with such; who with safety of conscience can find means (as Catholicks do) to break them, (when it shall sort with their advantage) may be compared to Mercuries Rods, to charm them asleep with whom they are in league.

A. If the Pope doth allow of the Leagues made with Protestant Kings and Princes, Catholick Kings dare not but keep them.

Q. So you may say (if you please to remember it) that the same Pope may (after the League is ratified) dispense with that Oath, and further that he hath power to excommunicate that King or Prince if he doth not obey him; which considered, how can Leagues be assured on the Catholick side, with a Protestant Prince whose power is not in himself but in the Pope? therefore it doth highly concern the Protestants to be cautious, if they take into serious considerations these examples following.

*Fran de Sctas
Thmajo Conf.*
Charles the ninth of France bound by Oath under the pretext of peace (disguised with a Marriage) broke his Faith at Paris, massacred the Protestants to the number of 30000. spared neither Man Woman, or Child of them; when news thereof came to Rome, the Pope applauded this Glorious Act, so did the Emperor, and all the Catholick Kings and Princes in Europe.

*Philip. 2d Hist.
of the Nether-
lands.*

Philip the second of Spain upon the Resignation of Charles the Fifth his Father of the seventeen Provinces, was accepted and received by the Netherlanders, as their lawful Lord; they did him Homage and swor Fidelity, and he took his oath to keep, observe, and maintain their Laws, and Priviledges, but he not pleased with their conditional Obedience procured (as was said) a dispensation for his Oath, then he drew his Sword, his ends being to Govern in Soveraignty, as an absolute Monarch, and to root out the Protestants, which have been the grounds of all the succeeding Wars in those Provinces.

*Sens in his
French inva-
sion.*

In An. 1565, at a meeting in Bayon in France between Charles the ninth and Elizabeth his Sister Queen of Spain attended by the Duke of Alva, and other Commissioners (a pacification alittle before being ratified between Charles and the Prince of Conde for the Protestants) it was secretly resolved in Council before the Hereticks should have any knowledge of their design, whereby they might be taken unprovided, presently to prosecute them with a sharp and unlooked for War to their utter extirpation both in France and in the Low Countries.

*The hist. of the
Netherlands.*

What do you think of Don Juan of Austria his faithless proceeding with the Protestants in the Low Countries, who promised upon Oath by a prefixt day to send all the Spaniards and Strangers out of the Netherlands, whereupon they (in hopes to enjoy a blessed peace) disbanded their Troops, and farther, for a gratuity they gave him a great Mass of money, the which was no sooner received, but he surprised the Citadel of Antwerpe, the Castle of Namour, and sundry other strong Places recalled the Spaniards renewed the Warr, they then unprovided for defence.

Philip. 2.

In 88. the same King, during the time of treaty of peace, (the overture whereof proceeded from some of their own Ministers) contrary to all faith and custom between Princes, brought his Armada (stiled invincible, but proved invisible) into the narrow Seas, in hope under the colour of the treaty to surprise Queen Elizeth

beth unprovided; which example only, if there were no others, is sufficient to assure the Protestants of England, that we must expect no fair dealing in future times, whenever a fair occasion shall offer it self, for their advantage and our ruine.

Between the King of Spain and the Grisons many treaties of accord have been made, and when that poor people supposed themselves in most security (without regard of those treaties) the Goverour of Millain (with certain Spanish Companies) suddenly surprised them, and massacred as many Protestants, as their swords could reach, and passing on with their victorious Armies, they made an absolute conquest of those Montaigners.

How Charles the fifth (whose example should have come first in place) demeaned himself in the War in Germany against the Lutherans, and of his equivocation (which was no better than breach of Faith) with the Land-Grave of Hesse, Naturik Comes. I refer you to a Writer of those times, in whose relations you shall find how slightly the Spaniard esteemed of their Faiths given to the Protestants.

By these, all sober persons may observe how ready and apt they will be to take any advantage upon us; for to break with Protestants makes no breach into their Consciences, but to the contrary it confirms and comforts the Spirits, by giving them assurance, that the destruction of Heretics is a pleasing Sacrifice to God, and the high way to everlasting Salvation; for so they are taught, and so they believe: no faith is to be kept with Infidels, the Church of Rome hath long since decreed, whereof this one example (practised) shall suffice.

We read in the Turkish History that a good firm Peace had been made with Amurat the Turk by Vladislaus the young King of Hungary. Eugenius the fourth Pope of Rome in much zeal sent his Legat Cardinal Julian into Hungary to break it, Johannes Huniades (a wise and valiant Commander in the Wars) opposed: alledging that the peace which had been concluded and confirmed by a reciprocal Oath of Princes on either part, ought not to be violated; the Cardinal insisted upon the Decrees of the Church; Vladislaus obeyed, and being absolved by Julian; the peace was broken, the Christian Army defeated; the King and Julian slain, and a great part of Hungary and the Provinces adjoining subdued by the Turk. This Battle was fought at Varna between the Danube and Adrenopie in Anno 1444. wherein for a long time during the fight, the Christians having the better, Amurat hopped of Victory, in agony and grief uttered these words; Behold thou crucified Christ, this is the League thy Christians have made with me in thy name; now if thou be a God (as they say thou art, and as we dreamed) revenge the wrong now done unto thy name and me, and shew thy power upon thy perfidious people, who in their deeds deny thee their God; if the Catholicks did but esteem the Protestants as they do of Infidels, they could expect no faith from them; but they, repute the Protestants to be Heretics worse in their opinions than Jews and Infidels; how then can the Protestants expect any good from, or repose trust in them or their League? if it be lawful to break faith with Heretics then is it not lawful to give it, so on the contrary, if it be lawful to make alliances and amities with them, it's also necessary to keep the faith made.

Hereof the Pope (but I must needs say it is in regard of his profit) gives us a good example of his Faith; for at his first installing he takes an oath of the Jews, and permits them freely to exercise and enjoy their Religion; why should Protestants be debarred? but it's easily answered; for the Jesuits teach and Preach

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that the Protestants are worse than Jews and Infidels: if such be the accounts they make of Protestants, then how can they expect faith from the Romanists? Sir, all the calamities, miseries, and confusions in Europe, come from those of your Order; it is they which bring Sword, Fire and Flames into the Dominions of Princes: who stirred up Ferdinand King of Bohemia, (and afterwards Emperor of Germany) to give an interruption to his Subjects there in the exercise of their Religion, contrary to their privileges (for the free exercising of it) granted unto them (for many years before) by their former King? did they not incense King Ferdinand so much against them that they became odious in his eyes: and then persecution ensued? and all this was masked under the veil of Religion, to root out Heretics.

Gaspar Scioppius Counsellor to the King of Spain residing at Pavia, was a principal Actor in those Tragedies, who writ a Book entituled *Classicum belli*, and dedicated it to Ferdinand, wherein are contained many bloody Actions; for saith he, if a Town falls from the Church of Rome, and embraces a Religion opposite to it, that he ought (meaning the said Ferdinand) to draw his sword against it, and bring won utterly to destroy it, not to spare any soul in it, no not infants, left when they should be of years they should follow the steps of their parents; against Princes fallen from the Roman Faith, he citeth an example out of the Bible. That when the Israelites had embraced the Idolatry of Moab, God commanded Moses to take the Princes of Israel and to hang them against the Sun-rising, that the Wrath of the Lord might be taken from Israel.

He puts him in mind that the Protestants are Hereticks, and that he ought to kill and destroy them which are disobedient to the Holy Father the Pope, and to divide their Territories amongst Catholicks, no cause being more just and honourable than to draw his Sword for the extirpation of Hereticks, he admonisheth him to beware of such Counsellors as advise him to clemency towards them, to esteem of them, as of wicked and ignorant men, and to avoid them, as he would shun the plague; it were better faith be for you, and with less danger to your soul, to make alliance with Turk, Infidels, or Jews, than with Hereticks; for they are too near our Religion, and may easily draw us into the errors of their novelties; by this we may judge what the Protestants are like to find from the Papists, if they should prevail over them.

It's an unwarrantable practice to force belief by Slaughters, or instruct mens consciences by the Sword; for Religion teacheth Love, Unity, and Concord, War discord and destruction.

The Jesuits sitting at the Helm of Government, and having such power in the Councils, and conduct of Affairs of all the Catholick Kings and Princes of Europe; and having such an inlaid and inveterate malice against the Protestants, it's to be feared that the Catholick Princes (being animated by the Pope and Jesuits) do intend and will shortly denounce a general War against the Protestants; but they are not so indiscreet and impudent as yet to publish their intents, but will distract our Nations after Nation, jarre and ravage their Dominions, and by that means, will so inwesken them that they will not be able to make any defense or opposition against their joynt and compleat power.

Have

Have we not a fair instance Ann. 1544. at the treaty of Soysoms between the Emperor and the French King against the Protestants, who managed their affairs so secretly, whereof they never dreamt untill these Princes Armies were ready to march?

Of this Treaty, a Writer of the Book intituled Dos informationes a Carolo V. a los Principes de Alemaigne, reports that the Emperor Charles the fifth and Francis the first, having combined to destroy the Protestants, and the Pope assisting them with his Church censures; the proceedings stayed, by new occasions of quarrel; which fell out between the Princes, not long after a peace being concluded and ratified, amongst other Articles it was agreed, that they should jointly (as formerly) prosecute War against the Protestants to their final extirpation; and to aid them in their enterprises, the Pope was ready to denounce a Croysade against them, as against Infidels; but God was not pleased their design should go on, for the Turk unexpectedly invaded Austria, and Charles the Emperor was enforced to crave the Protestants aid in the common defence.

Not unlike a House casually set on fire, wherein the Master and Family are at variance, they forget their contention and unanimously endeavour the quenching of the flames; so did the Protestants in that general cause of danger, give their best help in that War.

Of all conditions of people in the world Protestant Kings and Princes ought to have a special eye to those of your Society, for they are the most active and intelligent persons in all State Affairs; for in every good Town (where they have a Colledge and reside) they have certain weekly Meetings, wherein two of the Society are particularly appointed to receive from the rest, and register such matters of State as they have gotten from the Penitentiaries in their Confessions, whereof a dispatch is made to the General of their Order, by which means the secrets of State Affairs throughout the world, remain in his Cabinet.

And as they have a great inspection into all the Affairs of the world, so they have fit instruments to effect their designs, for their Colledges afford plenty; and by their vow, they owe the like obedience to their General (in all things) as unto Jesus Christ, if he were present; and they are bound (without reply) to conceal anything whatsoever he shall command them to do, and sometimes his commands are delivered in paper sealed up (which in their blind obedience they must perform) before they know what it containeth.

These of your Order resemble that of the Assassins, who without respect of danger to themselves did formerly murder Princes, when their King (unto whom the General of your Order may be likened) imposed that service upon them; by one of them our wise, valiant, and victorious King Edward the First was assailed and wounded in the Holy Land; but not long after they were grown so odious to the world, as they were utterly extirpated; and whether those of your Society may not run the same fortune, I have not so much of an Astrologer in me as to foretel. I beg your pardon for this Digression; but seriously considering the state and danger of Protestant Princes, from your Society, I could not forbear, but freely declare my sentiments to you.

A. I thank you for your Discourse; but I beseech you not to entertain any ill opinion of our Society; for I do assure you, if you were acquainted

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with them; you would say that they are the most accomplished persons, grateful to all Companies, and the justest in their actions and undertakings of any you ever met with; And these have two principles, (which are, Directing the Intention, and probable Opinions, before hinted to you) which if they be careful to observe (as they are very circumspect) they can never sin or transgress; but in case they should commit any sin, such is the Indulgence of the Church of Rome, that pardons may be had there, at very low rates and dog cheap, and then they are cock-sure of Absolution.

Q. Sir, I have heard much of the Indulgences and pardons of the Church of Rome; be pleased to acquaint me, when, and where they may be had, for my self or friend may at some time stand in need of them.

A. I shall Sir, of which for your greater comfort take a few instances as follow.

At Saint Peters Church in the *Vatican* from the Ascension of Christ to the Calends of *August* in every day pardons for fourteen years.

In Saint Pauls Church in every day pardons granted for eighteen years.

Pope *Sylvester* granted to any one that shall but enter such Churches at *Rome* pardon for forty seven years.

In the Church of Saint *Agnes* are pardons granted for forty six years.

In the Church of Saint *Maria Maggiore* every day pardons granted for forty eight years.

In Saint Pauls Church upon every day of his Conversion are granted pardons for a hundred years.

And they may be had there in many other Churches, with which I will not at present trouble you.

Q. But when these few years are expired, what will become of the poor Sinner?

A. The Holy Roman Catholick Church out of her tender regard towards sinners hath enlarged her bounty to thousands of years as followeth.

In Saint *Johns* Church in the *Lateran* is a Chappel called *Santa Sandrum*, not far from which is an ascent of thirty three steps, and if a man shall ascend them, for every step he shall have a thousand years pardon; in all thirty three thousand years.

In Saint Peters Church upon every Feast of Saint Peter, Saint Paul, and the Virgin *Mary*, and the Ascension of Christ are pardons granted for a thousand years.

In Saint *Sebastians* Church from Christs Ascension to the Calends of *August*, are every day granted pardons for a thousand years.

In the Church Saint *Maria del Popolo* are pardons every day granted for two thousand eight hundred years.

In a Cloyster adjoining to Saint Pauls Church, upon every Sunday, and some other Holy-days are pardons granted for three thousand years.

To whom soever that shall drink of the three Fountains where Saint Paul was beheaded, whose Head when cut off, gave three leaps, and so made them, is granted for every Fountain a thousand years, in all three thousand years.

Who-

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Whosoever shall visit the sepulcher of Saint Stephen and Saint Laurence in St. Laurence Church, to him is granted pardon for seven thousand years.

In Saint Pauls Church upon the day of its Dedication are granted pardons for eight thousand years.

In Saint Peters Church in the *Vatican*, in the High Altar, in the Handkerchief which they say Christ wiped his face with, and since that bears his picture; which is sometimes shewed to the people, by vertue of which, the Roman people have pardons granted for seven thousand years.

Those which dwell out of *Rome* have pardons for nine thousand years.

Those which live out of *Italy*, and come to see, have pardons for twelve thousand years.

In *Sebastians* Church there is a Vault where the Christians in old time of persecution used to hide themselves, and to this Vault it is said, do belong so many pardons and Indulgences, as none can number but only God.

Nay this holy Church of *Rome* is so merciful unto sinners, that pardons are granted not for years only, but for ever and ever, as may appear in what followeth.

In Saint John the *Lateran* Church, is a Chappel called *Sancta Sanctorum*, in which there is every day pardon and remission for all sins from the punishment, and the sin also.

In Saint Peters Church in the *Vatican*, by the Font, is every day remission of all sins to be had.

Also in the same Church upon Saint Martins day there is to be had full remission of all sins.

In Saint Pauls Church in the *Vatican* upon the 29. of *January*, being the day on which the Church was consecrated, there is then to be had a full remission of all sins.

In the Church of Saint *Croce* is a Chappel called *Hierusalem*, where is to be granted full remission of all sins, both à *pens* & à *culpa*.

In the Church of Saint *Maria Maggiore*, upon All Saints day, there is granted full remission of all sins.

In the Church Saint *Maria Rotonda* upon the third of *May*, and All Saints day, are pardons for all sins to be had.

In the Church of Saint Peters *ad vincula* are remission of all sins to be had.

In the Church called *Ara Celi*, or Saint *Maria Ara Celi*, where, they say, is the first Altar that ever was made in the World; at which Altar there is every Sunday, and upon the Assumption of the Blessed Virgin, granted full remission and pardon of all sins.

Indulgences and pardons may be had in many other Churches, and not only for sins past, but for sins to come, or what you will commit afterwards, and the rates of their Absolution are very easie and cheap.

Q. Sir, I pray be pleased to inform me of the rates of their Absolutions, nor that I shall be obliged to act any villany, or encouraged to commit sin.

*A. I shall take this following taste, as they are set down in the *Taxa Sancte Cancellerie Apostolica*.*

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Sect. 3. Lib. 2.

(a) The common value of a *Grosso* is about four pence farrthing English money.

Absolution for him who lieth with a woman in the Church, and committed other crimes, is rated at six (a) *Grossos*.

If a Priest keeps a Concubine, he must for his Absolution pay seven *Grossos*.

If he be a Lay man, he must pay eight *Grossos*.

If a Lay man commit Sacrilege he payeth no more for his Absolution than seven *Grossos*.

If a man carnally lieth with his Mother, Sister, or Kinswoman, or Godmother, he shall have his Absolution paying five *Grossos*.

Absolution for him that deflowers a Virgin, is discharged at six *Grossos*.

If a Priest commits Symony, he shall have his Absolution paying seven *Grossos*.

Absolution for Perjury is but six *Grossos*.

Ibidem Tit. 6.

If a Lay-man kill an Abot, a Monk, a Clark, or other Priest less than a Bishop, he shall pay for his Absolution according to the quality seven, eight, nine *Grossos*.

But if a Lay-man only Kill a Lay-man, he shall then only pay five *Grossos*,

If a Woman be with child, and the willingly and on purpose destroy the said Infant within her, she shall have an Absolution for five *Grossos*.

And if one kill his Father, Mother, Brother or Wife, he must pay for his Absolution one *Ducat* and five *Carlines* (b).

Q. Truly Sir, the prices and rates are very reasonable, and may be a great encouragement to some persons to commit any villany or horrid act, if they be not restrained by God's Holy Spirit, as well as pardoned by his Holiness favour.

I did think this Taxa had been a very counterfeit, and invented as a scandal to the Church of Rome; what Authentick Authority have you for this Taxa?

A. It was first made and printed at Rome (a) in the time of Pope Leo the Tenth, and was afterwards printed at Paris Anno 1522. the King's priviledge and Pope's Bull (b) being joyned to it, it was the next year Anno 1523. printed at (c) Colen; and after in that Noble Collection, called *Tractatus Illustrum Venerum*, printed by the King of France his priviledge at Lions, Anno. 1549. this Taxa was then published (d) amongst them; & afterwards when the aforesaid *Tractatus Illustrum*, by the Command of Gregory the Thirteenth augmented; and by the care of Franciscus Zilettus published at Venice (e) Anno 1584. this Taxa was also reprinted, and with the rest dedicated & presented to the said Pope: And the Learned Laurentius Bankes (who lately reprinted this Taxa, with his Notes upon it) doth assure us, that to his knowledge the same pardons are at this day (f) publickly practised at Rome.

Q. Sir, your Doctrine of pardons puts me in mind of the poor people of Lemosin, who bearing and so believing, that the Pope was not only God's Vicar, but a God too, and that he had such power in Heaven and Earth, and also knowing that the then Pope was their Country man, and so near to them at that time as in France at Avignon and so full of hope (for relation sake) to receive some comfort and help from him, sent to him laying open the poverty of his and their Country, scarce any thing

(b) A *Carlin* is sometimes valued at the same rate with a *Grosso*.

(a) William Crofthaws miti-
tius to the
Jubil. of Rome,
Epist. to the
Reader.
(b) pet. M. lla
de Monacis.
Temp. pontificis
p. 315.
(c) Laurent.
Bankes Taxa. E-
pist.
(d) Tract. illus.
Tom. 1. 6.
(e) Tom. 15.
par. 1. fol. 268.
(f) Laurent.
et al. de Tract.
p. 1. p. 543. 545.
546. 517.

thing growing in it, but Rapes, and a little Corn to serve them on Sundays; and therefore bumbly begged that his holiness would be pleased to make their Country so fruitfull, that they might have two Harvests in a year; the Pope after long consultation with his grave Council about the weighty matter, was pleased very gratiouſly to grant their request, but upon this condition, that for the future they should not reck' n twelve, but four and twenty Months to the year; the Messenger glad at heart of this unspeakable favour, returns merrily into their Country with this good News, to the great rejoicing and triumph (no doubt) of their Neighbours, but in a ſhort time after they had conſidered of this Conſeſſion of his Holiness, they found they were in no better a condition than they were before; I hope his Holiness pardons will prove better than his grant to these poor people of two Harvests in a year,

A. No doubt his Holiness pardons are very effectual, for we have had an account from many ſouls, which were our friends, that have been delivered out of Hell and Purgatory by them; and I pray take this for a ſure rule, that when his Holiness giveth plenary abolutions, it's to be understood, that he abolveth as well from the punishment as the ſin, be the ſin never ſo great or abominable (g).

And Sir, I muſt tell you, his Holiness hath been very gracious and merciful unto the English Catholicks, for they may have their pardons here at home without trudging to Rome for them, let them but name the ſin and the pardon is ready; and theſe Indulgences have been ever freely beftowed upon them by his Holiness for their great comfort and honour.

And if you conſult the *Hore beate Virginis Marie*, printed at Paris Anno 1527. you will be ſatisfied, and accordingly it was uſed at *Salisbury*.

Pope John the two and twentieth hath granted to them that ſay this prayer *Anims Christi Sanctifica(a)mt, &c.* after the elevation, pardon for three thouſand dayes.

Pope John hath granted to them who ſhal ſay this prayer, *precor te a mantiffime Domine, &c.* before a Crucifix, as many days of pardon as there were wounds in Chrift's body at his paſſion, which the Rubrick ſaith were 5465. or as others ſay 6646 days (b).

Pope Innocent the Second hath granted to them that ſhal ſay this prayer, *Ave vulnus fateris, &c.* pardon for four thouſand days (c).

Pope John hath granted to them that ſay this prayer, *Miferere Domine animabus, &c.* as many days pard as there are Christian bodies buried (d).

Pardon for Years.

Pope Boniface hath granted to them that ſhall ſay this prayer, *Stabit ma- ter dolorosa, &c.* pardon for ſeven years and forty Lenten (e).

Pope Gregory hath granted to them that ſhall ſay theſe five little prayers, *Ave Manus dextre Christi, &c.* with five *Pater Nſters*, five *Ave Maries*, and a *Credo*, pardon for five hundred years (f).

Pope Boniface the Sixth hath granted to them that ſay this prayer, *Dame Iesu Christi &c.* pardon for ten thouſand years (g).

Pope Alexander the Sixth hath granted to them that ſay this prayer, *Ave Maria gratia pleni, &c.* pardon for ten thouſand years (h).

Pope

[g] Domine
Card. Tsch.
præf. c. Concil.
Paris Tom. 4. V.
Indulg. Secr.

[h] Ave marie
condam uolum
Sarum. printed at
Paris Anno 1527.
[a] Fol. 72. b.

[b] Fol. 76. a.

[c] Fol. 86. a.

[d] Fol. 115. a.

[e] Fol. 72. a.

[f] Fol. 7. a.

[g] Fol. 72. 73.

[h] 1152.

Pope Sixtus the Fourth hath granted to them that say this prayer, *Ave sanctissima Maria, &c.* before the Image of our Lady, pardon for eleven thousand years (i).

(i) Fol. 56. b.

Pope John the Two and twentieth hath granted to them that say these three prayers, *Domine Jesu Christe, &c.* pardon for 1000000 years.

Q. The English are much obliged to these Holy Fathers for their great mercy and favour expressed unto them.

A. Though the last mentioned pardon be for a pretty number of years, viz. ten hundred thousand, yet they have been more gracious unto poor sinners, for they do assure us, that those of the Romanists which shall say a prayer beginning, *O Deus (k) propitius esto mihi, &c.* that his soul shall not enter into hell, and by saying of another prayer, which they have given us, we shall be past hell and purgatory (l).

(k) Fol. 77. a.

(l) Fol. 86.

Q. But can the Pope pardon sins to come and hereafter to be committed?

A. He can.

Q. Sir, you bring into my mind a pretty Story; in the time of Leo the Tenth, Terzelius was sent into Germany with a multitude of pardons to advance many for the Pope, Terzelius declared to them that he could also pardon sins to come; whereupon a German Gentleman bought such an one of him, and observing that he had raised a great sum of money by his pardons, resolved to rob him of his money, which accordingly he did; Terzelius had the Gentleman before a Magistrate, who confessed the fact, but pleaded that he had his pardon; declaring that was the sin he intended to commit, which Terzelius could not deny; whereupon the Gentleman was dismissed, and Terzelius lost his money; these kind of pardons are excellent means to raise an estate, and suddenly to grow rich, and those which have them, may under their security, all, or design what they please.

A. You are in the right, for they are protections to themselves and to their sins too.

Q. If I was certain of this, I would turn Papist before I slept, and with all that I have, I would purchase my pardon, and then I should be safe, and lose nothing by the bargain.

A. No doubt of it.

Q. When any person dies, whither doth his soul go?

A. The souls of Turks, Jews, Infidels, and Schismaticks go immediately to Hell, but those which dye penitent Christians go only into Purgatory.

Q. Me thinks the e should be no purgatory, or very few souls in it, because all Turks, Jews, Infidels, Hereticks and Schismaticks go assuredly to Hell; as you say, as l according to the Church of Rome every Mass doth deliver a Soul out of purgatory; so that there are more Masses said, and Pardons granted, than there dye penitents, whereupon it followeth, that there is no purgatory, or it is very empty; but hath the Pope any Jurisdiction or Interest in Hell?

A. Without doubt he hath, and this is learnedly maintained by Richard de Media Villa, and Bartolomew Medina, two great Doctors of the Church of Rome, that the Pope hath such Interest and Authority in Hell, that even there he can deliver the tormented souls, (e) else why shold they tell us that Pope Gregory the Great redeemed the Emperor Trajans soul, and Saint Lucia did Faeronillas out of Hell.

(e) Rich. de media
Villa in q. Sent.
dist. 4. art. 2. q. 1
Barthol. Medina
in 3. D. Tha. q.
22. art. 6.

Q. Then,

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Q. There cannot be any souls in Hell, if there be, the Pope hath no power to deliver them, or else he is the most unmerciful and cruel person in the world to suffer so many poor souls to continue in hell torments, when it is in his power at pleasure to discharge them.

B. But what do you think of Confession?

A. It is of great use and benefit; for if there be no Confession, then there is no Absolution without it; his Holiness could not subsist, or the Catholick Church flourish, because it would lose a great Branch of its Revenue; by Confession all the designs and secrets of Kings and Princes are well known, and his Holiness makes good use of them, either for the advantage of his Friends, or confusion of Enemies.

Q. Doth Confession any thing contribute to our Salvation?

A. It doth, for without Confession you cannot be saved; and if but one sin doth remain unconfessed, the soul cannot go to Heaven; for the veracity of this Doctrine, I shall commend unto your best considerations some great Instances, which we must believe, and not dispute, because they are delivered to us by the Learned Doctors of the Roman Church.

There was a Woman (who having one sin unconfessed) died, the little Devils were presently fingering of her soul; but the Virgin Mary (who was then present) chid them away; got her soul restored to her body, that she might confess that sin, which she did, and so went to Heaven (d).

[d] Genouys.
p. 107.

There was a wicked Monk, who died without Confession; St. Peter went and begged his soul of Christ, being denied, he goeth to the Blessed Virgin, and desires her to intercede, she hastes to Christ, who consented that the soul should be restored to the body to repent; of this grant the Blessed Virgin Mary informs Saint Peter, who thereupon falls upon the Devils and bangs them with a great Key he had, takes the soul from them, gives it to two Angels to carry it to the body, and so the Monk revived, confessed his sins, and some time after died, and went to Heaven (e).

(e) Amb. River.
Apol. pro B. Virgin lib. 2. fol. 381

I shall trouble you but with one Instance more, (though our Legend is full of them) some time since there died a man, two Angels carrying his soul to Heaven, an Army of Devils met them, and demanded his soul as their due, and they hoped God being just would not take from them, who did belong to them; to end the Controversie the Virgin Mary appears, pleads that he died in her service, in returning from his pilgrimage, and was confessed before he died; to this they replied, that there was one wicked sin which he never confessed, the Blessed Virgin prevails with Christ to have his soul restored to his body, then he confessed that sin to a Priest, and so died and went to Heaven (f).

(f) Amb. River.
Apol. pro B. Virgin lib. 2. c. 39.

If any person dyeth without Confession of his sins to the Priest, he cannot have any rest till he hath confessed; therefore I shall tell you of a most remarkable passage, (which is as true as any of the other) believe it.

A wicked Norman having his head cut off, the head tumbled along bawling out to be confess'd, a Priest was sent for, and it confessed its sin, (g) and so went to Heaven.

(g) Th. Compt.
priar. lib. 2. c. 39.
Sect. 24.

And one Alexandria Arrogonia having her head cut off, and thrown into a

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deep well, one hundred and fifty days after, it spake, and confessed her Sins (b).

(b) And. Rives.
Apol. no. 8 Vir.
2. lib. 2. c. 15.
p. 374.

I have been the more particular herein, that you may fully understand the trouble and danger you run, in dying with any one sin unconfessed,

Q. I give you many thanks for your exceeding care of me; but I observe by what you have informed me of, that the Blessed Virgin is very kind, and doth many good offices to poor sinners.

A. She doth so, and so you will confess your self before I have done; Stephanus Longuscious being by all wisemen thought to be slain by the Turks, yet three years after was he found alive under a heap of dead bodies, calling out to be confessed, to which purpose he was kept alive by the Blessed Virgin Mary. (i).

(i) Genon. p. 336.

A Dutch Painter using to draw the Devil as ugly as possibly he could, the wicked spirit who thought himself not so ugly as he was painted (every one thinking best of themselves) took this in very great indignation; and to be revenged, one time took his opportunity, and threw down the high Scaffold which the painter stood upon, the poor Dutch Man had fallen and hazarded his neck, if the picture of the Virgin Mary (which the man had lately painted) had not reached out its hand, and held him up, till other people came and helped him down. (k)

Q. You have given me great satisfaction, and acquainted me with those things I never heard or understood; is it not then better to call upon the name of the Blessed Virgin Mary, than on the name of Jesus?

(1) Fr. de Men.
d. 27. viridarium
lib. 2. problema 2.

(m) And. Rives.
Apol. lib. 2. c. 5.
p. 2. 248.

(n) Rivot. lib. 2. c. 15.
Idem. Tr. 2. 15.
p. 12. 13. 143.
35. p. 307. 308.

A. Sometimes she is easier intreated than Jesus Christ; therefore her protection is more assiting and helpful to us; (l) as Moses made two Cherubims of equal bigness, so she and Christ are almost of the same authority with God; as they had wings alike so these two afford the same object to God: she her Breasts, he his Wounds; by which means both obtain of him what they desire, the Government of the World is divided. (m) between God and the Virgin Mary; and if any may be aggrieved of God they may have recourse to her; as to Salvation, there is as great efficacy in the Virgin's Milk as in our Saviour's Blood. (n)

Q. Notwithstanding all this, I have heard that some common Saints in the Church of Rome, have got the esteem and affection of the people, both from Christ and the blessed Virgin Mary.

A. You have heard that which is true, for the Church of Canterbury before the dissolution of Abbeys in England, had three several Shrines or Altars, One dedicated to Christ.

Another to the Virgin Mary.

The third to St. Thomas Becket.

The yearly Offerings to these will shew the peoples affections; an instance or two of which, take as followeth, out of the Leger Book of that Church,

This Year.

The Oblations offered to the Virgin,
Item to the Shrine of St. Thomas Becket.
Item to Chualts Shrine.

1 — s — d — ob
63 — 05 — 6 — 0
832 — 12 — 3 — 0
003 — 02 — 2 — 0

Tot

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The next Year.

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To the blessed Virgin.

l — s — d —

004 — 05 — 6 — 0

Item to St. Thomas Becket.

954 — 06 — 3 — 0

Item to Christ.

000 — 00 — 0 — 0

Q. What do you think of Miracles?

A. They are of great use to propagate and confirm the Roman catholick Faith.

Q. I pray inform me of some of them?

A. I shall : Frier Andreas de Anania haveing some little birds roasted at his own desire to stay his appetite, yet upon better consideration it went against his [f] L. Alcar. des. cord. lib. 1. Stomach to devour them, and thus resolved, he makes but the sign of the Cross, and presently the birds revived and flew away. (o)

[f] L. Alcar.

des Cor. lib. 1.

p. 93.

St. Anthony by the sign of the Cross turned an ugly Toad into a piping-hot Capon. (p)

[f] L. Alcar.

des Cor. lib. 1.

p. 119.

A little bird being seised on by a greater (q) cryed but Ave Maria, and presently the great ravenous bird fell down dead. [q] Genov. p. 150.

[q] Genov.

Idem.

A Parot sporting her self out of a Cage, and being almost seised on by a Hawk, did but call upon St. Thomas Becket, and the Hawk fell down dead, and so the Parot escaped.

The Devil at a time thinking to make sure of St. Margaret; put out his ugly long Tongue, and swallowed her up, she being in this pickle, made but one sign of the Cross, and the Fiend burst in two and so she escaped (r).

[r] set de N. 6.

libibus 9. lib 6.

c. 120.

A Falconer being to be hanged for losing his Lords Hawk, and had a rope about his neck, did but think upon the Lady of Hall (a place in Hanault where of late her Image was set up, and there particularly worshipped) and forthwith the Falcon came flying home, light upon his Shoulder and so saved his life. (s)

[s] Faust. Lib. 1.

in D. Virgo

Halleris.

An Irishman having stolen a Sheep in Ireland and eaten it, being accused for theft of it, strongly denied it, a Priest standing by said Pater noster's, and the sheep did bleat in the guts of the Irishman, and so discovered the theft. (t)

[t] Faust. de

Virgin. vist. 5.

There was a woman who kept Bees, but they did not thrive, by the advice of her Gossips she steals away a consecrated Wafer, and placed it in one of her Hives, hoping that it would drive away the disease, and bless all their undertakings; the devout Bees in honour of such a secret guest, fall to work and with their hony Combs make a pretty little Church with Windows, a Roof, a Door, a Belfree and an Altar too, upon which they laid the Host, about which they continually flew. and by their humming praised the Lord. (u)

[u] Cesarius lib.

9. c. 8. Apes

circumvolantes

in laudem Cre-

oris bombifantur.

I have been the more full and ample in this of Miracles for the strengthening and confirming of your Faith, and for the honour of the Roman Catholick Religion: In these Miracles (and many other which I could tell you of) will not establish you in our Faith, and in the power of our Church, I must give you up for a Reprobate.

Q. I cannot put allyour Miracles in my Creed, yet me thinks, that of the Bees carrieth

carrieth some pretty probability with it, and I can believe that those devout Men after they had made their Church and Altar, might by the sacred Wafer be converted, and so become Jesuits, who ever since have carried bony in their mouths, and a sting in their tail.

But their have been few Saints out of your society; neither do I remember any Miracles to be done by them.

(x) *In iugis primis
Seculi Societatis Jea-
niss. p. 64.*

(y) *Act. 7. 15.*

[a] *Valderam.
Deza Rivalloso.*

[b] *Heb. 1. 3.*

[c] *Image sic.
Ite. p. 648.*

[d] *Maffr. lib. 1.
e. 7. c. 8. Peter Re-
baudius. lib. 1. c. 7.*

[e] *Pet. Rakadi.
ut. lib. 1. c. 6.*

A. The Society of th. Jesuits was not of humane invention, but proceeded from Christ himself (x) the first Colledge thereof was in the Womb of the Virgin Mary; and Christ himself declared that *Ignatius* the Patron of his Society instead of St. Paul should carry his name before the Gentiles (y) what the Apostles did was only by the power of the name of God; but as for *Ignatius*, he only by his own name writ in a piece of paper, did more Miracles, than *Moses* and all the Apostles; and that which was spoken of our Saviour, *Pedro Deza* (a) and many other learned men of his Society apply to this holy Father *Loyola*.

In these last days God hath spoken to us by his Son *Ignatius*, whom he hath appointed Heir of all things (b).

And God himself hath such a great kindness for this Society, that for the first three hundred years, not any that died in this order should be damned (c).

Our Patron *Ignatius* was so holy a man, that one time entering the Dominicans Church he fell into such an extasie; and was so ravished, that rapt up into Heaven he saw the Holy Trinity in three Persons and one Essence, and God there shewed him the Model he laid before man, when he made the world: (d) and as he was hearing of Mass in the same Church, as the Priest lifted up the Host, *Ignatius* saw Jesus Christ in it, in Body and Flesh, just as he was when he lived upon Earth; he would for seven days together eat nothing, he spent seven hours every day in continual prayers, and in the mean time whipt himself thrice every day day. (e).

Q. I did not think that *Ignatius* had been so great and holy a man; for I have heard that his Father was dubii generis, and his Mother was generis communis. In his younger years he was a Soldier, and received a shot in his Leg, which made him ever after Claudican in officio; and he bath instituted those of your Society, as so many Janissaries (under your General) for the service of the Church militant, and you in imitation of him, could never since walk upright.

But I pray why did he whip himself thrice a day?

A. That was to mortifie the Flesh.

Q. What use was that of? and to what end?

A. Certainly it's of great use; and doth much conduce to holiness; and doth prepare the way to Heaven: hereupon *Simon Stylites* (f) for his devotion girded himself to hard al out with a Cord, that his flesh putrifid, and he lived several years in a pit or well; he lived forty years on a pillar thirty cubits high, till his very thigh rotted, and then he stood stock still a whole year upon one foot (g).

Q. This was very severe, but for what offences is mortification to be used?

A. Many times it's used for small offences to prevent greater; therefore Abbot *Macarius* all naked repented, and tormented himself amongst Briars and

(f) *Pet. de Ra-
salib. lib. 2. c. 43.*

(g) *Maurus.
lib. 1. c. 9.*

and Thorns for six months, and all this for killing a Flea. (b) *Anianus* of (b) *Jesu-b de vo-
Alexandria* plucked out one of his eyes, for once looking upon a woman (i). (i) *Martini lib.
reg. bifi. 17.*

Saint Francis though very weak and sick of a Quartan Feaver, and in the (k) *L' Alman des
midst of a very cold Winter, woul'd put off all his cloaths, his breeches ex- Cordal. lib. 2 p. 329
cepted; commanded one Peter *Cotanus* to tye a rope about his neck, (k) and so to drag him to the place where Malefactors used to suffer, which accordingly was done, and all this because he had eat a little Flesh, and supped some flesh-broth.*

Q. But are these signs of Christianity.

A. Yes, for the more you suffer here, the less will be your punishment hereafter; therefore *Egidius* (l) being wounded by an Arrow was so far from suffering the wound to be cured, that he earnestly prayed to God against it; what do you say to this?

Q. When I consider the iniquity of your principles, it puts me in mind of a part of that Hymn which sometimes was used in the Church on All-Saints day.

Gentem auferete perfidiam
Credentium de fuisibus;
Ut Christo laudes debitas,
Per solvamus alacriter.

A summary Account of the Holy Doctrines and pious Maxims of the Jesuits and other Popish Authors, contained in this Catechism for the comfort and satisfaction of all those who desire to be instructed therein.

1. There is one and the same Judgment-seat belonging to God and the Pope, t herefore the whole world is obliged to stand to his judgment.
2. God hath delivered over unto the Pope the power and rule of Heaven and Earth, therefore we must be obedient unto him upon pain of damnation.
3. All Kingdoms and Nations are under the Popes jurisdiction.
4. The Pope is as far above Kings as the Sun is greater than the Moon, which according to their Astronomy is 7744 times greater than a King.
5. As much as God Almighty doth excel a Priest, so much doth a Priest excel a King.
6. There is but one Supream Authority in the World, and that is the Pope.
7. All Right and power are lodged in the Popes Breast.
8. No Law can be made to bind Christians but by the Popes authority.
9. The Gospel would not be Gospel if the Pope had not approved of it.
10. The Pope can take away any mans Right and give it to another.
11. The Pope can do any thing above all Right, against all Right, and without all Right.
12. If Christ commands one thing and the Pope another thing, the Pope is rather to be obeyed than Jesus Christ.
13. If the holy Scriptures command one thing, and the Pope another contrary to it, the Scripture must be laid aside as being doubtful, and we must obey the Pope, because he cannot err, and is the supream Judge.
14. The Popes Decretory Letters are to be received and esteemed as authentick as the Word of God or the Holy Scriptures.
15. It's

15. It's Sacrilege to question the Popes Actions, and he is curs'd of God who violates the Popes censures.

16. If the Pope affirm that to be black, which our Eyes judge to be white, we ought also then to declare, that it is black, upon pain of our souls.

17. The Pope hath the sole Rule and power of the whole world in Temporals as well as in Spirituels, and therefore can depose Emperors and Kings and may dispose of their Dominions as he shall think convenient.

18. If the Pope shall depose a King and give his Kingdom to another, and the people will not receive him, the Pope may bring him in by force of Arms, because he is Judge of all and instead of God on earth.

19. Not to believe that the Pope can depose Kings is, and that deservedly, damned for Heresie.

20. Christ had not done wisely if he had not left the Pope power to depose Kings.

21. If the King from a Sheep turns a Wolf and tyrannize over his Subjects, or let Heretie enter amongst them, or become a timerous Dog, then the Pope may turn out the Wolf, and put in a more valiant Dog.

22. If a King be a Heretick or favourer of Heresie he may be deposed.

23. What the Pope pleases to declare to be Heresie is Heresie, for he is the supream infallible Judge, and all must submit to his determination: therefore if the Pope shall declare a King to be a Heretick he hath no right to his Kingdom, and the Pope may depose him.

24. If the Pope shall excommunicate any King, he is deprived of Rule and Government.

25. If a King be a Schismatick or a favourer of Schismaticks he may be deposed.

26. If a King be an Apostate from the Catholick Faith he may justly be deposed.

27. If a King be lawful both in Title and possession, yet if he after turns a Tyrant, and oppresses the innocent and good people, he may lawfully be deposed: and the people are the judge if the King be a Tyrant.

28. If a King be guilty of Sacrilege the Pope may legally depose him.

29. A King may be deposed by his Subjects, for they have transferred all their power unto him and upon just cause may resume it, & take it from him.

30. While the King is the higher power, the people must in prudence be subject unto him, but if they get to be stronger than their Prince, and so by consequence the higher power, they are not to give obedience unto him.

31. If a King be deposed by the people, though he hath a lawful Heir to whom the Kingdom doth of right belong; yet if the people do choose another and throw the Heir aside, the other so chosen is the true King.

32. Kings and Emperors are not so positively of Gods appointment, but they must have the Pope to confirm their Crowns.

33. The people have power over their King both of life and death: to kill a tyrantical King is so far from being Treason, that it is to be esteemed an act of Justice, and is agreeable to nature, Law, Scripture, and the practice and precepts of holy men; nay it may be done by any private man especially amongst Christians.

34. When

34. When a King is deposed, he is no lawful Prince, and if he shall endeavour to keep the Kingdom by strength, he is an Usurper, because he hath no true Title to it, and so may be used as a Tyrant or Usurper, and by consequence may be slain by any private man.

35. If the Action be never so wicked, if it be done with a good intention, it's no sin; therefore to kill an Heretical Prince, or destroy Hereticks or Schismaticks, if it be done with an intention to propagate the Roman Faith, it's no Sin.

36. If a thing seems to me probable, if I do it, it's no sin in me, and if I have the opinion of one or two Priests, of whom I have a good opinion for their abilities, which tell me that I may do it, then it's probable to me, and I may do it without sin; therefore if it seems to me probable that it will be for the propagating of the Roman Catholick Faith, if such an heretical or Schismatrical Prince were killed, if a Priest tell me I may do it, then it's to me probable, and I may do it without sin.

37. They Canonize for Saints and Martyrs the greatest Traytors and Villains, to encourage others to execute their most desperate and horrid designs; as *John Chustel, Henry Garnets*.

38. By the Law of directing the intention, they Teach, that a man may swear the greatest untruths without any sin.

39. If a Traytor shall in his confession declare that he doth intend to assassinate such a Prince, or to commit such a Treason, the Confessor must not discover it, no though the Kingdom of Heaven or the Life of Jesus Christ were in danger.

40. The use of equivocation is a good sort of prudence, & they ought to be priz'd highly who know to make use of it rightly and to serve themselves.

41. It's against the Roman Faith to take the Oath of Allegiance, because it takes away the Popes power of depoling Kings, and his power of absolving Subjects from their Allegiance.

42. The Pope can absolve Subjects from their Oaths of Allegiance and Obedience to their Prince, and can command his Subjects not to obey him.

43. The power of the Pope in absolving their Subjects from their Allegiance was granted to him by Jesus Christ.

44. The Pope can give the people liberty either to choose or take new Masters; by this means they keep all Kings and Princes in their Obedience & Submission to the Pope.

45. No Faith is to be held with Hereticks.

46. The Pope at his first instal'ing takes an Oath of the Jews, and permits them freely to exercise and enjoy their Religion: but the Protestants are debarred, because they are worse than Jews or Infidels.

47. If a Town be taken from the Church of Rome, and embrace a Religion opposite to that of Rome, the Sword is to be drawn against it, and being won must be utterly destroyed, no Soul in it is to be spared, no not Infants, lest when they shall be of years, they should follow the steps of their Fathers.

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48. All Protestants, are Hereticks, therefore they ought to be killed, destroyed, and rooted out, and their Kingdoms, Territories, and Estates to be given and divided amongst Catholicks.

49. It's better and more safe to make alliance and amity with Turks, Infidels, or Jews, than with Heretick Protestants, because they may draw us into the errors of their novelties.

50. Pardons may be had at easie rates for any Sin; thereby they do encourage people to commit Treasons, and any Villanies whatsoever.

51. The Souls of Turks, Jews, Infidels, Hereticks, and Schismaticks, go immediately into Hell, but those of penitent Christians go only into Purgatory.

52. By Confession all the Designs and Secrets of Kings and Princes are well known, and his Holiness makes good use of them either for advantage of Friends or confusion of Enemies.

53. If one Sin remains (at the time of Death) unconfessed unto the Priest, that Soul cannot be saved.

54. As to salvation there is as great efficacy in the Virgin Mary's Milk, as in our Saviours Blood.

55. It's better to call upon the Name of the blessed Virgin Mary than Jesus Christ, because she is easier entreated, and may be more affilting and helpful to us.

F I N I S.
